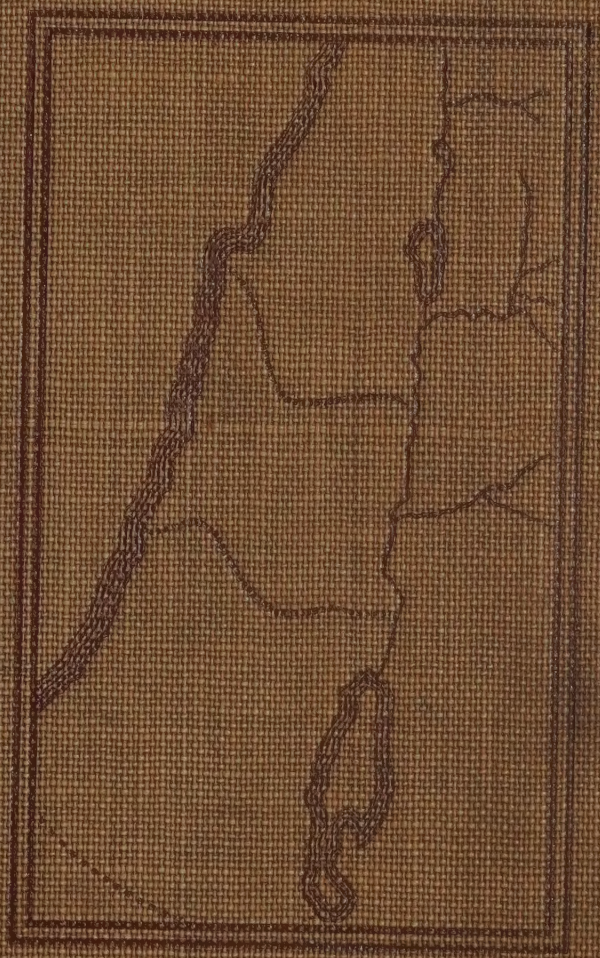
Bible Geography



LIBRARY OF
Muhlenberg College
ALLENTOWN, PA.

MUHLENBERG LIBRARY

WITHDRAWN

BIBLE
GEOGRAPHY

FOR SCHOOLS

A DESCRIPTION IN FIFTY-TWO CHAPTERS OF THE LAND, SCENERY, GEOGRAPHY, HISTORY, TIMES, CUSTOMS AND GOVERNMENT LYING IN THE BACKGROUND OF THE BIBLE NARRATIVE

Third Grade Text-Book

IN

THE LUTHERAN GRADED SYSTEM

FOR

INTERMEDIATE SUNDAY-SCHOOLS

BY

THEODORE E. SCHMAUK

EDITOR OF THE LUTHERAN LESSON SERIES

BY AUTHORITY OF THE

GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA

PHILADELPHIA

GENERAL COUNCIL PUBLICATION HOUSE

1902

220.91
S347
c.1

Copyright, 1899, by the
Board of Publication of the General Council of the
Evangelical Lutheran Church in
North America.

PREFACE.

THIS book is an attempt to give earthly locality and reality to Bible history. It brings out the land, sea, sky, mountains, cities, times, trees and buildings of Bible days, in their native colors, and clothes the narratives in their original earthly atmosphere. As a short school name, easily comprehended, and because of its form, it is termed Bible Geography. But it does not limit itself to physical and geographical features. It pictures a complete earthly exterior, in a plain and natural way, of the affairs, customs and institutions of Bible times, and includes what seems needful to constitute a clear view of the physical, historical and chronological background of the Bible Story.

The book is one of a series of text-books, and its order and arrangement are a definite part of a larger and complete system. It is not a scientific geography pure and simple, resting in fact-knowledge of *Palestine*; but its aim is to illumine the more vital historical knowledge of *Bible*-fact which the reader or scholar may be assumed to possess. It differs, therefore, from the numerous Bible geographies already published, few of which seem willing to sacrifice independent completeness of position, plan and method to a more living and not necessarily less accurate and valuable subserviency to the Biblical narrative. Any feature of charm, originality or helpfulness that may be found in these pages will probably centre around this point. On the other hand the book has excluded—in its text, maps and illustrations—such allusions to the Holy Land as do not illumine Bible knowledge. Many of the picturesque elements in the scenery of the Holy Land most tempting to the bookmaker are not Biblical at all, and few Bible geographers and illustrators escape the desire to depict scenes and historic ruins which environed the Mahometan and the Crusader, but are altogether foreign to Abraham, Moses, Christ and the Apostles. The historical surface and scenery of the Holy Land, as the latter now exists, are as mongrel as was the religion of the Samaritans. To devote a large space to the prehistoric geological formations and physical strata of the land, as Townsend McCoun does in his admirable recent work, or to give large and prominent space to the mediæval and modern history of the country, interweaving Biblical and post-Biblical elements into one discussion, as *e. g.*, Prof. George Adam Smith, of Glasgow, does in his recent great work on "The Historical Geography of the Holy Land," [1] is not to subordinate one's task to the elucidation of Scripture, but is to subordinate Scripture to the elucidation of the science of general history. To introduce panoramas and maps of modern Jerusalem, and pictures in which the slender minarets and bulky domes of the Mussulman, or even the high walls of the Gothic church- and castle-towers of the Christian, form the prominent and most striking features in the landscape, is not to give the reader or scholar a correct idea of Bible times, and confuses rather than aids in the teaching of the geography of Scripture. This knowledge is well enough, and necessary in, *e. g.*, such an excellent scientific manual for modern use as Prof. Albert Socin's Baedeker's "Syria and Palestine," [2] which is chiefly intended as a hand-book to guide the actual traveler.

Many of the most beautiful maps and pictures used to-day

[1] How extraneous and hindering such materials are to an elementary study of Bible Geography the writer of the present book has pointed out in an editorial essay on "The Geography of Palestine" in *The Lutheran Church Review* for October, 1898.

[2] It should be noted that Smith and Socin, as well as many other historico-geographical writers and such magazines as *The Biblical World* have adopted the newer critical views, and therefore find more interest in the human historical development down to the present, than in the divine purposes of revelation. The newest German work, *Palaestina und seine*

in Sunday-school work, and in general Biblical study, though they have their great value in technical, secular and scientific treatises, are out of place as illuminants to the text of the Bible. This is true, even from the purely historical basis of the scientist. "The land" that fits to "The Book" is not the Turk's and the Crusader's and the Tourist's land, any more than Manhattan to-day is the Manhattan Island of Governors Wouter Van Twiller and Peter Stuyvesant. And to illustrate a geographical treatise on the early Dutch settlement chiefly with maps and pictures referring to Greater New York of to-day, would be recognized as disturbing and absurd.

This position should not be construed as offering opposition to the delightful but intricate study of the relations between the ancient and the modern Bible lands by advanced students and by those who have mastered the Scriptural elements. It simply is a protest against prevalent methods of Sunday-school and other intermediate religious instruction.[1]

As the third volume in an extended graded series of Biblical instruction, *Bible Geography* links itself into its predecessor, *Bible History*, through its *Tables of Persons and Places*, just as *Bible History* links itself into *Bible Story* by its *Summaries of Events*. The pupils who connect their knowledge from book to book through these links, should find their instruction growing more and more into a living and perfect picture.

The writer is greatly indebted to Prof. W. Wackernagel, D.D., Rev. E. Grahn, A.M., Rev. D. H. Geissinger, D.D., and Rev. Joseph Stump, A.M., for patient labor in reading the proofs and for the correction of many inaccuracies.

Though a novelty in Sunday-school work, those who have examined this text-book in advance seem to be of the conviction that it will be of greater average usefulness to schools than the favorably received text-books that have preceded it.

THEODORE E. SCHMAUK.

Lebanon, Pennsylvania, September 28th, 1899.

Geschichte is thoroughly humanistic. But the newest American work of the year, a clear, systematic, detailed and scholarly digest of the physical and historical geography of the Holy Land, (THE LAND OF ISRAEL), by Prof. R. L. Stewart, is antagonistic to the views of the Higher Criticism. Prof. Stewart divides his treatment into sections to correspond with the natural longitudinal divisions of the country, and opposes the plan of following the historical order of the Bible He is right where a thorough knowledge of history can be presumed in advance, and where the scope narrows down to geography pure and simple. But the need of the average student of geography, as is proved abundantly by the large use of historical atlases in the secular field, is knowledge of locality in conjunction with historical epoch, and not apart from it.

[1] Even the late Dr. Greenwald's excellent manual on "Sacred Places" falls into this erroneous method. "Sacred Places," as a manual for Sunday school instruction is under the further disadvantage of following the artificial alphabetical or dictionary method in the construction of its chapters and the development of its material. This method groups locality and history together with nothing but a single isolated topographical point of connection. It throws places into line by chance, and arrests the progressiveness of insight which should develop in a continuous course of study.

CONTENTS.

CHAPTER		PAGE
I.	The World of Cæsar Augustus	2
II.	Society Under Roman Government	5
III.	The Land of Palestine	8
IV.	Political Divisions. Climate and Seasons	11
V.	Vegetation and Products	15
VI.	Fruit and Forest Trees—Wild Animals	18
VII.	Domestic Animals and Birds	21
VIII.	Judea—Towns in the North	24
IX.	Judea—Towns in the South. Valleys in the East	27
X.	The Government of Palestine	31
XI.	Galilee	35
XII.	The Sea of Galilee and its Cities	39
XIII.	Samaria	44
XIV.	The Scenes of Christ's Miracles	49
XV.	The Scenes of Christ's Parables	52
XVI.	The City of Jerusalem	55
XVII.	The Temple	59
XVIII.	The Scenes of Christ's Early Years, and of the First and Second Years of His Ministry	62
XIX.	The Scenes of the Third Year of Christ's Ministry	63
XX.	Places, Persons, Times and Customs in the Week of Passion	64
XXI.	Crucifixion, Burial, Resurrection; Customs and Times	68
XXII.	The Bible Calendar, Seasons and Festivals	72
XXIII.	The River Jordan	75
XXIV.	The Travel and the Teachings of Jordan. Jericho	78
XXV.	The Streams of Palestine	81
XXVI.	The Mountains in the North and in Western Palestine	85

CHAPTER PAGE

XXVII.—The Mountains and Borders in the South and in Eastern Palestine . . 89

XXVIII.—Countries North of Palestine: Syria, Phœnicia, Armenia and Asia Minor 93

XXIX.—Paul's Journey with Barnabas and Mark 97

XXX.—Paul's Journey with Silas 101

XXXI.—Paul's Journey with Timothy and His Voyage to Rome 106

XXXII.—Geography and Chronology Before the Flood 110

XXXIII.—The Genealogy of the Races, The Land of Canaan in the Times of the Patriarchs 115

XXXIV.—The Journeys of the Patriarchs.—The Dead Sea 119

XXXV.—The Land of Egypt 124

XXXVI.—The Kings and History of Egypt 128

XXXVII.—Journeys of Israel to Mount Sinai.—In the Wilderness 132

XXXVIII.—From Kadesh-Barnea to Canaan.—Political and Military Organization of the Twelve Tribes 135

XXXIX.—The Tabernacle, and Its Worship 138

XL.—The Laws of Moses 143

XLI.—The Promised Land and Its Division Among the Twelve Tribes by Joshua 147

XLII.—History, Geography and Government of the Judges. Philistia 152

XLIII.—The Kingdom of Saul, and the Rise of David 157

XLIV.—The Empire of David and Solomon 161

XLV.—The City of Jerusalem 166

XLVI.—The Temple of Solomon 169

XLVII.—The Kingdom of Israel—Its History, Its Geography and Chronology . . 173

XLVIII.—The Prophets of Israel 177

XLIX.—The Kingdom of Judah 181

L.—The Babylonian Captivity and the Return to Jerusalem 186

LI.—The Four Great Empires on the Euphrates 189

LII.—A Birds'-Eye-View of Bible Geography and History 193

ON THE USE OF THIS BOOK.

TEACHER and scholar should prepare each chapter at home, so as to be able to ask and answer the questions found at intervals of every few paragraphs. The connections with Bible History should be looked up, and each of the "persons" and "places" in the chapter be fixed clearly in mind. The scholar also is to commit to memory the Scripture passages found at the head of each lesson, and the Scripture passages forming the practical lesson at the chapter's close.

In school the teacher should begin the day's lesson by having the scholars repeat the titles of all preceding chapters. In this way the whole Table of Contents will gradually be memorized, and a clear outline of the subject will rest in the scholar's mind. The headings of the paragraphs, the Table of Persons and Places, and the Practical Lesson of the preceding chapter should be reviewed. Then, with the scholars' books invariably closed, the questions should be asked by the teacher, one scholar at a time giving answer, and the Scripture Passages, Table of Persons and Places and Practical Lesson should be called for.

The pictures, etc., may be commented on by the teacher, and the scholars should be encouraged to draw all the easier maps *without* adding the names, and to point out the places mentioned in the lesson on these maps drawn by them. This will be the most effective method in teaching. If the teacher is unable to get the scholar to draw such maps in advance, let him prepare one for each Sunday himself, and use it in the class, and thus remove the necessity of having the scholar's book open for any purpose whatever during the recitation.

In an Appendix intended for the special guidance of the Sunday-school Teacher, a short practical course in this book is indicated, and a full number of spiritual lessons are deduced from each chapter. Every Sunday-school Teacher should consult this part of the book.

BIBLE GEOGRAPHY.

CHAPTER I.

INTRODUCTION.

The Land of the Bible.—This book describes the land of the Bible. It tells of the mountains and roads on which our Saviour walked; of the towns He visited; the customs He observed and the people among whom He lived. Here He was born. Here He was educated. Here He met Jew, Greek and Roman. In this land He taught and wrought, and His ministry never went outside its borders. From its fields He drew His parables, as well as from the bustle of its daily life. With the authorities of this land He came into conflict, and here He died for the world. In one of its gardens He rose from the dead, and from one of its hill-heights He ascended into heaven.

Approaching the Port of Palestine.

It was this land through which Abraham, and Isaac and Jacob, far more than a thousand years earlier, traveled up and down. It was this fair land that Moses beheld from Pisgah's height. It was the land of promise to the weary Israelites. It was the land that Joshua conquered, and David extended. It is the land in which are laid most of the New and Old Testament scenes in Bible History.

How We Get There.—If you were to take a vessel at New York, traverse the Atlantic, enter the straits of Gibraltar at the southern tip of Spain, and then sail clear across to the farthest end of the blue Mediterranean, your ship would be heading directly for the land of the Bible. You have passed Italy, Greece, and Turkey in Europe. Constantinople and Turkey in Asia are to the north of you. Egypt and the delta of the Nile to the south, Syria and the Holy Land in front.

"From New York to the Holy Land."

How Palestine Looks from the Sea.—As we sail closer toward the shore, in the quiet tropical air, with the sparkling sea about us, a long unbroken thread of foam becomes visible in the distance and also shows where the waters meet the land. The one port [1] of Palestine, Joppa, greets the eye. Behind the foam runs a straight line of coast, now a stretch of cliffs and now a stretch of sea. Back of the line of coast there is a sea-shore plain from eight to thirty miles in width. Back of this plain we see a high mountain wall, rising clear and blue from the slopes. Our eye sweeps that long and steadfast sky-line, with only a single break. Our heart throbs. That is the Holy Land! And on the tops of that mountain range, along the sky-line, lie the sites of Bethel, Jerusalem, Bethlehem and Hebron. Behind the mountains, on the other side, in a deep gorge, is the river Jordan.

Of What the Holy Land was a Part.—The Holy Land is only a small spot in the world. It belonged to the large Roman Empire in Christ's day. It was the little southeastern corner between Asia and Africa.

Questions.—1. What land does Bible geography describe? 2. How is this land connected with our Saviour's life? 3. With what Old Testament scenes is it connected? 4. How would you get to the Holy Land? 5. What countries would you pass on the way? 6. What coun-

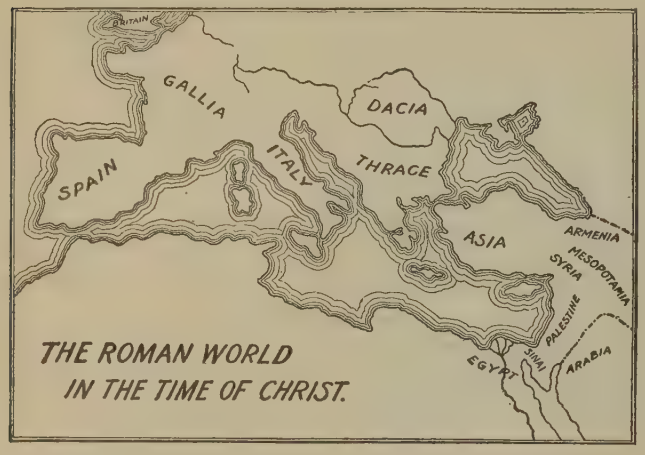
[1] There is another small port, Haifa, at the foot of Mt. Carmel.

tries are round about the Holy Land? 7. Describe the appearance of the Holy Land as you approach it from the sea. 8. Of what was the Holy Land a part? 9. Is it a large or a small land?

THE WORLD OF CÆSAR AUGUSTUS.

"There went out a decree from Caesar Augustus that all the world should be taxed."—LUKE 2 : 1.

The World in Christ's Day.—All the countries about the Mediterranean, including what are now Italy, Spain, France, Austria, Greece, Turkey, Arabia,

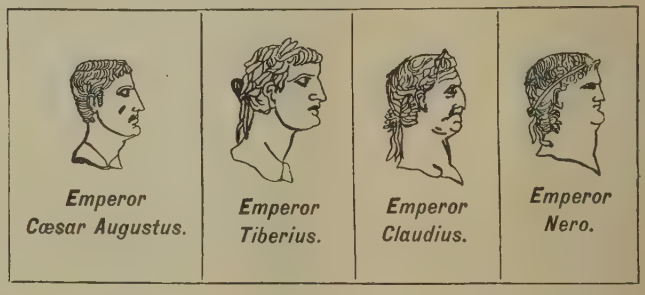


Egypt—and even England, Holland, Switzerland and large parts of Germany—belonged to the Roman Empire. Its boundary line swept eastward as far as the Euphrates and southward as far as the Sahara. The Roman Empire comprehended the whole of the civilized world, including the territory on which are the cities of London, Paris, Cologne, Cordova, Carthage, Constantinople, Athens, Alexandria, Jerusalem, Smyrna and Damascus. This vast empire had been founded thirty-one years before the Christian era by Cæsar Augustus, the conqueror, and the master of many legions of soldiers. He had gathered up into himself all civil and military power, and even made himself the high priest of the heathen Roman religion. He was the supreme master of the world. He was Cæsar, the August one. "We have no king but Cæsar," said even the Jews, who hated him.

The Emperors of the New Testament World.—The New Testament mentions all the important Roman emperors in its day. Augustus Cæsar, the first emperor, spoken of above, reigned at the birth of Christ, and died 14 A. D. His adopted son Tiberius reigned when the Saviour died. When Peter, John and Paul established the Christian churches, Claudius, Nero and Titus were the Roman emperors. The following passages mention the emperors:

"A decree from Cæsar Augustus, that all the world should be taxed."—Luke 2 : 1.

"In the fifteenth year of the reign of Tiberius Cæsar, the word came unto John in the wilderness."—Luke 3 : 1.



"Great dearth throughout all the world: which came to pass in the days of Claudius Cæsar."—Acts 11 : 28.

"Claudius had commanded all Jews to depart from Rome."—Acts 18 : 2.

(NERO.) "I stand at Cæsar's judgment seat."—Acts 25 : 10.

"I appeal unto Cæsar."—Acts 25 : 11.

"They that are of Cæsar's household (salute you).—Phil. 4 : 22.

The Population of the Empire.—The population of the empire in the time of Augustus has been calculated at 85,000,000, and in the time of Claudius at 120,000,000. During a universal and profound peace, prosperity increased, towns that had been desolate became filled with people, and the population was more than doubled.

Questions.—1. What countries belonged to the Roman empire in Christ's day? 2. Who had founded this vast empire? 3. When? 4. Name the emperors of the New Testament world. 5. When did Augustus rule? 6. When did Tiberius rule? 7. Who ruled when Peter, John and Paul were establishing churches? 8. Mention some of the Scripture passages in which the names of the emperors occur. 9. What was the population of the empire in the time of Augustus? 10. Of Claudius?

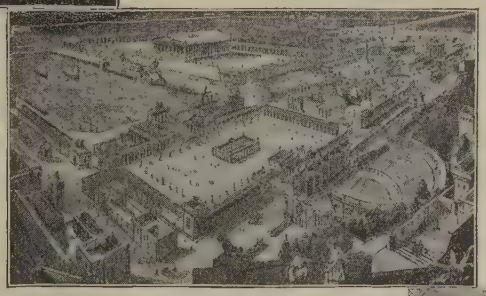
Mode of Government.—Cæsar Augustus governed

the world with soldiers. To each of the many provinces he sent out army officers to be in charge, somewhat as the United States administered affairs in Cuba in 1899. Martial law prevailed. Though the iniquity at Rome was great, and the whole empire was oppressed, the administrative system was so steady and stable that it seemed to mankind like a part of the natural world.

Roman Eagle Standards, and Soldiers.

The Officials.—The leading man in every province was the Procurator. He managed the imperial property and purse and all the public business. He received the revenues, administered justice and repressed tumults. He had the power of life and death in capital cases, lived in state in a capital of his own, and was at times called the Governor. Some of these Procurators were responsible to no one but the Emperor. Others were placed under the Governor of a nearby and larger province. Judea had its own Procurator in the person of Pontius Pilate, but after his day it was annexed to the province of Syria. Occasionally native princes were made the governors of the territory about them, and were allowed to rule in a subordinate way as tetrarchs and kings. Thus Herod succeeded in obtaining from the Romans the sole governorship of Judea.

Thessalonica, a Free City.



Ephesus, a Free City.

OFFICIALS MENTIONED IN THE NEW TESTAMENT.

GOVERNORS. "Cyrenius was Governor of Syria."—Luke 2: 2.

"Pontius Pilate being Governor of Judea."—Luke 3: 1.

"Bring him safe unto Felix the Governor."—Acts 23: 24.

"The Governor asked Paul of what province he was."—Acts 23: 34.

"After two years Porcius Festus came into Felix's room."—Acts 24: 27.

TETRARCHS. "Herod being Tetrarch of Galilee."—Luke 3: 1.

"His brother Philip Tetrarch of Ituræa."—Luke 3: 1.

"Lysanias Tetrarch of Abilene."—Luke 3: 1.

KINGS. "Herod the King of Judea."—Luke 1: 5.

"Upon a set day Herod sat upon his throne."—Acts 12: 21.

"King Agrippa came unto Cæsarea to salute Festus."—Acts 25: 13.

Municipal Government.—Some of the cities within the provinces were *free cities*. That is, they were governed by their own magistrates, and were not obliged to keep a Roman garrison in their midst. Their natives possessed the right of Roman citizenship.

"But I was *free born*," said Saul of Tarsus.

Among such cities were Tarsus, Antioch in Syria, Athens, Ephesus and Thessalonica.

Thessalonica.—"The *rulers of the city*, when they had taken security of Jason, let him go."—Acts 17: 8–9.

Ephesus.—"The townclerk said . . . if ye inquire anything . . . it shall be determined *in a lawful assembly*."—Acts 19: 35, 39.

Occasionally, but rarely, free cities were free from taxation.

Other cities, such as Corinth, Troas, Antioch in Pisidia, and Philippi, were colonies.

Colonies.—"From thence to Philippi, which is the chief city of that part of Macedonia, and a Colony."—Acts 16: 12.

Corinth, a Roman Colony.

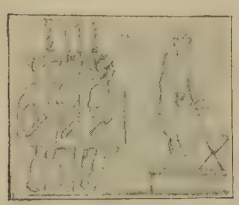
A colony was a city formed and settled by a community of old soldiers sent out from Rome. The inhabitants were mainly Romans ("Being Romans," Acts 16: 21), and

had their own government, "magistrates" and "sergeants." (Acts 16: 35.)

Most of the cities in the provinces, *e. g.*, Jerusalem, Capernaum and Joppa, were under actual military rule. The presence of Roman soldiers was a familiar fact throughout the Empire, and they figure prominently in the pages of the New Testament. Christ and Paul met them frequently. John the Baptist told them to be satisfied with their pay, to use no violence and not to be insolent. (Luke 3: 14.)

Questions.—1. How did Cæsar Augustus govern the world? 2. Was the government stable? 3. What was the governor of a province called? 4. What were his power and duties? 5. To whom was he responsible? 6. Did native princes ever govern a province? 7. What Roman governors are mentioned in the New Testament? 8. What Tetrarchs? 9. What Kings? 10. What were Free Cities? 11. What cities were free? 12. What were Colonies? 13. Mention a colony. 14. How were most cities governed? 15. Where do soldiers figure in the New Testament?

The Roman Army.—An army of forty-seven legions, each more like a modern brigade than a regiment, was maintained to keep quiet the enormous territory of the Empire containing so many different races. In the twenty-five legions of Augustus and Tiberius there were 170,000 soldiers, and perhaps an equal number of auxiliaries.



Emperor Addressing His Soldiers.

"Shall give me more than twelve legions of angels."—Matt. 26: 53.

"My name is Legion: for we are many."—Mark 5: 9.

Cohorts and Centuries.—Each *legion* was divided into ten *cohorts*, or regiments; and each cohort into six companies, called *centuries*. The commander of a cohort was termed, "Captain of a Thousand." Claudius Lysias, who commanded the garrison in the tower at Jerusalem, and who rescued Paul from a Jewish mob, was a colonel of this sort. The commander of the emperor's body-guard in Rome, the chief soldier of all, was termed the Prætorian Prefect. It was he into whose charge Paul was committed, when he arrived as a prisoner at Rome. Some of the cohorts were not connected with any legion. Such, probably, was the Italian cohort attending the Roman governor, who lived in Cæsarea (Acts 10: 1); and the Augustan cohort, to which Julius belonged (Acts 27: 1).

LEGION.

Cohort.	Cohort.	Cohort.	Cohort.	Cohort.
Cohort.	Cohort.	Cohort.	Cohort.	Cohort.

COHORT.

Century. 100 men.	Century. 100 men.	Century. 100 men.
Century. 100 men.	Century. 100 men.	Century. 100 men.

Centurions.—The captain of a company was called a *centurion*. He had command of a hundred men. It is remarkable that all the centurions mentioned in the New Testament appear in a favorable light. Of the centurion in Capernaum the Jews said that "he loved their nation, and had built them a synagogue;" and Christ said of him, "I have not found so great faith, no, not in Israel." (Matt. 8: 10.) In Jerusalem the centurion who was on guard at the crucifixion of the Saviour, said, "Truly this was the Son of God." (Matt. 27: 54.) Down at Cæsarea, the capital of the province, the centurion Cornelius had given up idolatry and "feared God with all his house." (Acts 10: 2.) Peter was directed to baptize him, and he became, in a manner, the first Christian from among the heathen Romans. Julius, the centurion whose soldiers guarded Paul while the latter was a prisoner on the voyage to Rome (Acts 27), was a model of courtesy, firmness and kindness.

Roman Soldiers.

Questions.—1. How large was the Roman army? 2. What was a legion? 3. Mention several Scripture passages containing the word "legion." 4. How was a legion subdivided? 5. What was the colonel of a cohort termed? 6. Mention one of these colonels. 7. What was the commander-in-chief named? 8. Mention several independent cohorts. 9. Into how many Centuries was a cohort divided? 10. How many men were there in a century? 11. Who was

the captain of a century? 12. Mention some centurions who were favorably disposed toward our Saviour.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**The Roman Empire.**—Christ comes under its rule, "Bible History," p. 3. **Rome.**—Paul reaches Rome and lives there, p. 126. **Tarsus.**—Paul sent from Jerusalem to Tarsus, p. 109. **Antioch.**—Paul and Barnabas at Antioch, p. 110. **Philippi.**—Paul in jail at Philippi, p. 118. **Thessalonica, Athens, Ephesus.**—Paul at these places, p. 119, p. 120.

PERSONS.—**Augustus Cæsar.**—Days of Cæsar Augustus, p. 3. **Tiberius.**—Emperor when John Baptist preaches in the wilderness, p. 8. Jews cry, "We have no king but Cæsar," p. 81. **Nero.**—Paul cries, "I appeal unto Cæsar," p. 125. **Pontius Pilate.**—Governor of Judea, p. 8. **Felix** and **Festus.**—Governors, p. 125. **Herod.**—The Herods will be referred to more fully later in this book. **Centurions.**—In Capernaum, p. 33. In Jerusalem, under the cross, p. 84. Cornelius sends from Cæsarea for Peter, p. 109. Julius puts Paul on the ship, p. 125.

WHAT IS THE PRACTICAL LESSON?

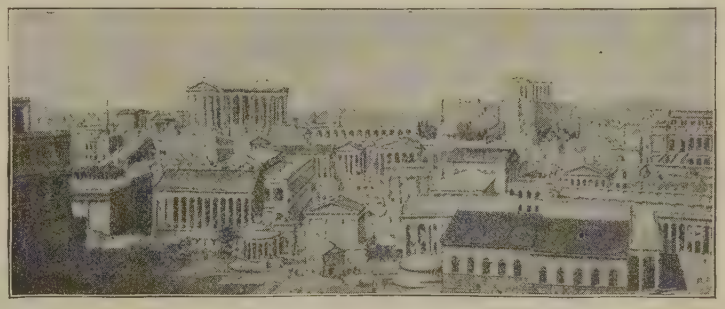
The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.—Isa. 52: 10.

CHAPTER II.

SOCIETY UNDER ROMAN GOVERNMENT.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Condition of the People.—Taxes.—Vast sums of money were needed to maintain the Empire. To say nothing of the pay of the army, Augustus is said to have supported no less than 200,000 citizens in idleness. A multitude of officers received salaries, and great amounts were spent in building roads and bridges, and on handsome public edifices and splendid palaces. These moneys were raised by a tribute or tax levied on the provinces. Farmers were compelled to hand over a large percentage of their annual production to the treasury. The Jews paid these taxes only under compulsion. They came to Christ with an inquiry on this very point, thinking it would put Him into a dilemma. If He advised them to pay, He would stir the hatred of the Jewish people against Himself. If He advised against payment, the Romans would arrest Him. He said, "Show me the tax-money." Then He said, "Whose image is this?" They say, "Cæsar's." He said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." In addition to the tribute, the Emperor employed many other ways of gaining money from the people. Thus merchants paid toll for the use of the great caravan road from Damascus to the sea. This road ran through Capernaum, and it was while Matthew was sitting at the toll place in Capernaum and receiving the money, that Jesus came to him and said, "Follow me."



Rome, the Capital of the Ancient World.

Questions.—1. Why did the Roman Emperor need vast sums of money to maintain his government? 2. From where did the money come? 3. Did the Jews pay taxes willingly? 4. What did our Saviour say about the payment of taxes? 5. For what was toll paid to the Emperor? 6. What was Matthew doing when our Saviour made him a disciple?

The Census.—In order to collect taxes it was necessary for Cæsar to estimate the wealth of his subjects and make a valuation of it. This was done by counting his subjects, and by enrolling their names on lists. Thus it was possible to learn how much tax could be collected from any given province. The Emperor Augustus, more than once in his reign, issued a decree that all the world should be enrolled. "And all went to enrol themselves, every one to his own city" (Luke 2: 3).

A man's "own city" was not the place where he was born or was living, but the place from which his family originally came. Joseph and Mary resided in Nazareth, but Christ was born in Bethlehem, because Joseph and Mary, in obedience to the Emperor's decree, had left their home in Nazareth and came down to the old family town of Bethlehem just at this time for the enrollment preparatory to taxing. The enrollment was by tribes and households. Every father was required to appear, give his own name, his father's, his wife's, the number and ages of his children, and after this an account and valuation of his property. The tax was then imposed and the lists were sent to the Emperor himself at Rome.

The Site of Jericho, the "City of Palms."

Our Saviour at one time paid the half-shekel tax to the Temple. It was in Capernaum, and the collectors came to Peter and said, Doth not your Master pay the tax? Peter replied, Yes. Then Christ told Peter that he should take a piece of money he would find in a fish's mouth for this purpose. The Apostle Paul also urged the Christians at Rome to pay taxes to the authorities. (Romans 13: 6, 7.)

The Tax Collectors.—The taxes were given out to private parties to collect. These persons bound themselves to hand over a certain sum into the treasury, and then proceeded to force as much additional money as they could out of the people in the province. If the people refused to pay, the Governor and soldiers were called on to support the collectors. The actual work of collecting was disreputable. The collectors were called "Publicans." Our Saviour was defamed by His enemies because He would mingle with these "Publicans and sinners." They were considered the outcasts of society. None could have a worse name, as is shown by the exclamation, "Let him be a heathen and a publican!" Some of the Publicans came to John the Baptist and asked what they should do to escape the judgment of God, and he said, Extort no more money from others than you have a right to take. (Luke 3: 13.) The most striking figure among the Publicans spoken of in the Gospels is Zaccheus, the chief internal revenue collector for the district of Jericho. He lived in that prosperous city and was wealthy. When the crowds in Jericho heard that Jesus intended to stay over night in the house of Zaccheus, they were greatly dissatisfied. They did not consider it proper for Jesus to be the guest of such a sinner. The Saviour changed the heart of Zaccheus, and the latter promised that he would give half of his wealth to the poor, and would restore fourfold all taxes exacted wrongfully.

Questions—1. How was the tax list of the Emperor made out? 2. What decree did Augustus issue? 3. Where did people go to be enrolled? 4. How did it come to pass that Christ was born in Bethlehem, and not in Nazareth? 5. Describe the manner of enrollment. 6. Who kept the tax lists? 7. When and how did our Saviour pay tax? 8. Who urged the Christians at Rome to pay their taxes? 9. How were the taxes collected? 10. What happened if the people refused to pay? 11. What were the collectors called? 12. For what was Christ defamed by those who did not like Him? 13. What did John the Baptist say to the tax collectors who came to him? 14. Tell what you know of Zaccheus and his business. 15. What promise did Zaccheus make to Christ?

Life in the Roman Empire.—In our Saviour's day the Empire was tranquil and wealthy, and the provinces were prosperous. Justice, though sometimes rough, was administered to many nations. One language, the Greek, was spoken in all the lands. General contentment reigned. But the heathen religions were worn out, and morals were bad. More than half the population were in slavery. All the Roman and Greek farms were worked by slaves. Most of the school-teachers and writers and poets were slaves.

Chariot Races.

A few great families held all the large estates. There were many classes of professional idlers. The Holy Land always has been full of beggars. Human life was held cheap throughout the empire. Rich people provided sports, games, the circus and the theatre, and frivolous amusements for the poorer populace, to

keep it in good humor. In the shows at the amphitheatre there generally was an arena in which trained gladiators fought each other to death before vast assemblies of spectators. Such amusements were to be found at Cæsarea, Jericho, in the country east of Jordan, and throughout Asia Minor.

Gladiatorial Contests.

There were no public hospitals, no homes for the relief of the infirm and the poor. Nothing was done to promote the instruction of the lower classes, and nothing to mitigate the miseries of domestic slavery. Sympathy and charity were not regarded as a duty.

Questions—1. Was the Roman Empire tranquil and prosperous in our Saviour's day? 2. What was administered to the nations? 3. Was there any one language in general use? 4. How was it with religion and morality? 5. What can you tell of slavery? 6. Of idleness? 7. Was life highly valued? 8. What did the rich do? 9. What was the chief of these sports? 10. Mention some places where such amusements were to be found. 11. What was lacking in this state of life and society?

Religion in the Society of the Empire.—The Roman religion was a State religion. Enlightened men felt that it was not true, but was maintained for political purposes. It set up idols of its gods in the Pantheon in Rome. As a new country was conquered, the gods of that country often were set up in the Pantheon and worshiped with the Roman gods. Great men allowed themselves to be worshiped as gods. An ivory statue of Julius Cæsar was placed among the gods during his lifetime, and when he died, the people called him *divine* and named the month of *July* after him. Augustus Cæsar allowed temples to be erected in the provinces in honor of himself, and before he died was worshiped as a god at the public festivals from Gaul to Samaria. One of his statues would have been placed as an idol in the Temple at Jerusalem if the Jews had allowed it. As it was, King Herod insisted in carving the Roman eagles on the outer pillars of the Temple (the one in which Christ taught), thereby shocking all devout Jews.[1] The Emperor Nero (who came fourth after Cæsar Augustus) when he had kicked his wife to death, ordered the people of the empire to worship her as a goddess. Thus religion, says Mommsen, Rome's great historian, was "rotten and creaking at every joint. It was a political convenience."

The Roman Pantheon.

The Fullness of Time.—(Gal. 4 : 4). Here we see very clearly how the Roman Empire prepared a way for Christ. It broke down the pride of races, and brought on the decay of heathen religions, and for the first time caused men to feel that God hath made of one blood all nations on the face of the earth. It brought about a general peace. It built military roads to all distant points and established safe routes for its shipping, so that the Gospel could travel readily by land and sea. Its laws of iron were keeping order in the midst of a deep and widespread corruption. Its emperor had given the world common money, common weights and measures, common ways of calculating time, common modes of travel, common justice and common language. When, therefore, the Jews shut their ears to the Gospel, the gates of the great world were open to receive it. It was carried north and east to Syria. It spread to the seacoast and among the Greek cities. It was borne westward on the waters to the isles that "stud the Mediterranean as oases stud the desert," and to the mainland of Europe and of Africa.

Questions.—1. Describe the Roman religion. 2. Did the most highly educated men believe it? 3. How was Julius Cæsar deified? 4. What did Augustus Cæsar permit? 5. What would have been done in the Temple at Jerusalem, if the Jews had allowed it? 6. How did the Emperor Nero make a goddess of his wife? 7. What does Mommsen say of the condition of the Roman religion? 8. Did the Roman

[1] The eagle was the emblem of the Roman emperor, just as the thistle is an emblem of Scotland, the shamrock of Ireland, the rose of England, the golden lilies of France, or, indeed, the eagle itself, which we recognize as our own national emblem. It was placed at the entrance of the Temple to do the emperor honor.—*Craigie.*

Empire help to bring about the fullness of time? 9. What did it break down? 10. What did it cause men to feel? 11. What did it build? 12. What did it give the world in common? 13. Whither, therefore, was the Gospel quickly borne?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Capernaum.**—The Saviour calls Matthew the Publican from the receipt of taxes, p. 23. Peter pays tax with money from the fish's mouth, p. 48. **Bethlehem** and **Nazareth.**—Joseph and Mary, and the child Jesus, p. 4. **Jericho.**—Jesus meets Zaccheus, p. 64. **Jerusalem.**—They ask Jesus whether it is lawful to pay tribute to Cæsar, p. 70.

PEOPLE.—**Augustus Cæsar.**—Emperor, taxes the people, decrees a census, p. 3, 70, 78. **The Publicans and Sinners.**—Jesus eats with them, p. 39. **Matthew, Peter, Zaccheus, Joseph** and **Mary.**—See under "Places" in paragraph above. **King Herod.**—Treated more fully later in this book.

WHAT IS THE PRACTICAL LESSON?

Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else.—Isaiah 45: 22.

CHAPTER III.

THE LAND OF PALESTINE.

"Not as the land of Egypt, from whence ye came out; but a land of hills and valleys."—DEUT. 11: 10, 11.

Flowers of Palestine.

Nature of Palestine.—Though but a small mountain district about the size of Maryland, New Jersey or Vermont, Palestine is a whole world in itself, representing every zone and climate from the equator to the arctic circle. In a single day's travel you will pass there not only orange trees fragrant with snowy blossoms and heavy with golden fruit, pomegranates and bananas, figs and dates of the tropics; but waving grain-fields, quinces and plums, pears and peaches of the temperate zone. On one side the rocks are brown and barren. On the other the fields glow with daisies and lilies, anemones, tulips, and poppies, gorgeous in scarlet and gold, crimson and purple, green and white, in the glorious sunshine. To-day you may try the ascent of Mount Hermon, whose head, crowned with eternal snow, rises three thousand feet higher than the American Mount Washington: a day or two later you may stand on the shore of the Dead Sea, thirteen hundred feet below the plashing waters of the Mediterranean.[1] As the Arabs say, Lebanon bears winter on its head, spring on its shoulders, and autumn in its lap, while summer lies at its feet.

Boundaries.—Palestine is in Western Asia. South of it, Asia reaches out to meet Africa; and north of it, Asia springs forward to touch Europe. It is equally distant from the centre of the three continents, and is thus in the heart of the world. (See map on page 9.)

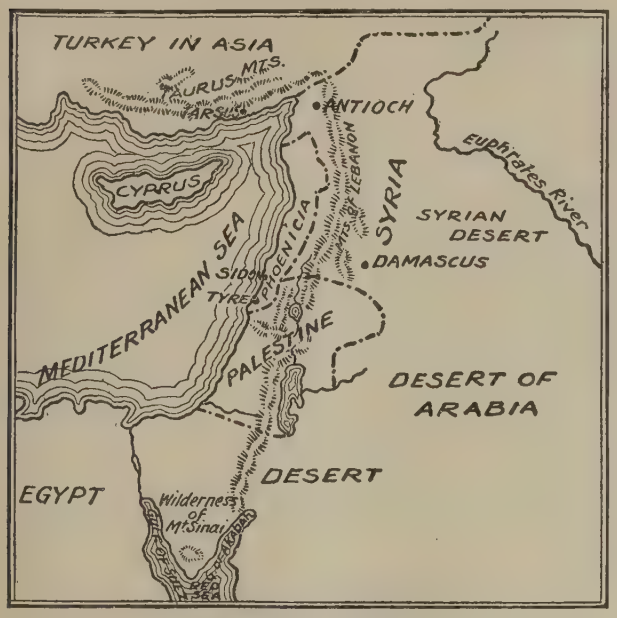
The waves of the Mediterranean wash its western coast. On the east its boundary is swept by the sands of the Syrian and Arabian deserts. On the south are the wilderness of Sinai and the roads that lead to the Red Sea and to Egypt. On the north lie Phœnicia, with its cities Tyre and Sidon, the mountain ranges of Lebanon and Hermon, and Syria, with its capital, Damascus. (See map, p. 9.)

Questions.—1. What variety of scenes and fruits are there in Palestine? 2. Where is Palestine? 3. Bound Palestine on the north. 4. On the east. 5. On the south. 6. On the west.

Palestine as a Part of Syria.—The map shows Syria to be the country around Damascus, but in a larger sense Syria is the name of the whole eastern shore of the Mediterranean. Its chief feature is a long range of irregular mountains running north and south parallel to the shore of the sea, and connecting Asia Minor (*i. e.*, Turkey in Asia) on the north with Arabia on the south. Probably no mountains in all the past of the world ever were so full of wonderful history as this range. Not far from the Asia Minor corner in which the range starts is brilliant Tarsus, where Paul was born, on the one side; and beautiful Antioch,

[1] See "*The Story of Jesus*," by Louisa T. Craigin.

where men first were called Christians, on the other side. Then the range skirts the borders of ancient Phœnicia, the first commercial nation known in history, and becomes the mountains of Lebanon, on which grew



The Boundaries of Palestine.

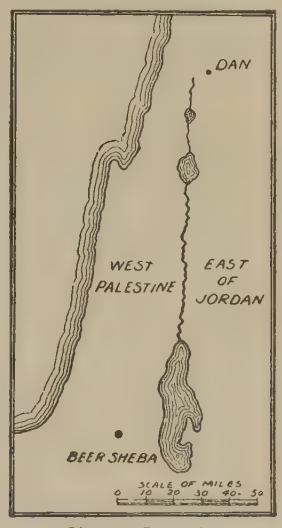
the famous cedars. The range then runs down through Palestine, divided lengthwise into two by the Jordan valley, and bears Nazareth, Jerusalem, Bethlehem, and Hebron on its crests, and, extending into the far south, forms the small triangular peninsula of Sinai, enclosed on the west by the Suez canal and the Gulf of Suez, and on the east by the Gulf of Akabah, which lies in the same great hollow as the Dead Sea and the river Jordan. (See map above.)

In Palestine the great mass of hills which occupies the centre of the country, and which from the sea looks like a long wall, is framed in east and west by a belt of lowland, sunk deep below the hill-level. On the west this lowland is the seashore plains; on the east it is the broad bottom of the Jordan valley, "deep down in which rushes the one river in Palestine to its grave in the Dead Sea." The slopes and cliffs on each side of the mountain range are furrowed and cleft by the torrent beds down which the waters rush in the wet season.

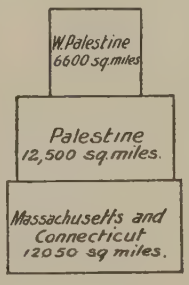
The whole country is shut off by a desert on the east, a sea on the west, and mountains running up and down the middle.

Questions.—1. What is Syria in its larger sense? 2. What is the chief feature of Syria? 3. What remarkable historical facts connect themselves with the regions in these mountains? 4. What Palestine towns are on their crests? 5. Where do they extend south? 6. Describe the hill country and the low country in Palestine.

Size of Palestine.—Palestine is a small country by actual measure. From its northern to its southern limits —that is, from Dan to Beersheba—is only 144 miles. From its western shore at the sea to the swift-flowing Jordan is at the most not more than 50 miles. East of the Jordan the strip of territory belonging to Palestine is not more than 20 miles in width, except at the upper end. The average smaller size of the country may be said to be 120 miles in length and 60 miles in breadth. Its largest area is 12,500 square miles, making it to be a land about the size of Switzerland, or the states of Massachusetts and Connecticut taken together. But the part which is famous for its history, namely the western side between the river Jordan and the Mediterranean, is smaller than the territory of Massachusetts.



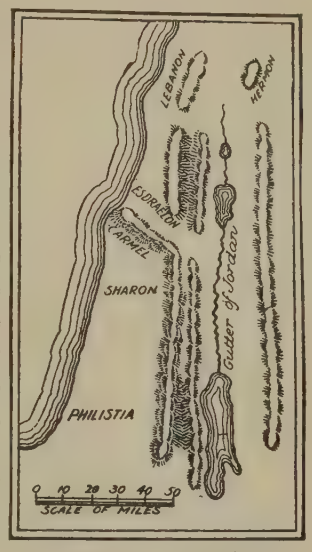
Size of Palestine.



Features of Palestine.—The high backbone of mountains, cut in two lengthwise by the deep valley of the Jordan, and cut crosswise on the west by the great plain of Esdrælon are the chief features of Palestine. To these add the bold ridge of Carmel, running diagonally to the sea, and the beautiful plains of Sharon and Philistia to the south of Carmel. (See map on page 10.)

The northern portion is Galilee; the centre, Samaria; the south, Judea. Way up in the northern corner are the mountains of Lebanon on the west, and snow-clad Hermon on the east of Jordan. Upper Galilee is solid mountain. Lower Galilee is valley dotted with mountains. Then comes the great plain of Esdrælon, followed by the somewhat open hill country of Samaria, and, finally, the hill country of Judea. From Esdrælon to below Hebron the mountain district extends unbroken eighty miles long by thirty wide. (See map on page 10.)

The southern half, the Judea of the New Testament, is indescribably rough and rocky. It is corrugated with ridges and ravines, and embossed with hilltops. The central half, the Samaria of the New Testament, consists of more continuous mountain chains and broader valleys, and sends out its lateral branch called Carmel clear to the sea. Below Carmel, running along the high central range on the side toward the sea, there is a line of low hills in Samaria and Judea. The terraces of these low hills and the higher mountains are covered with verdure; but on the other side, toward the Jordan, the descents are steep and barren, presenting little but rocks and thorny shrubs. At the Dead Sea this side becomes a great wilderness ten miles broad, with huge masses of crag and abysses of chasm.



"Features of Palestine."

The flat table-land of the central range was the home of the Israelites. They were a mountain people, and never lived in the lower plains to any great degree. "I will lift up mine eyes *unto the hills*, from whence cometh my help." A road traverses this top, running north and south, from end to end. It was the great highway of Israel, on which the patriarchs, prophets and passover companies usually travelled on their way to and from Jerusalem, and to Hebron and Beersheba in the south. East and west, narrow passes and long ravines, easily defended against enemies, led to the lowlands. The low plains and valleys were mainly foreign and heathen in their population.

The description given above is of the country west of Jordan. The whole eastern side rises from the river into a lofty table-land broken by few valleys, and gradually declining into the great Syrian desert.

Questions.—1. How long is Palestine? 2. How wide is its western part? 3. How wide is its eastern part? 4. What is its average size? 5. Mention some country or States of about the same size as Palestine. 6. What are the few main features of Palestine? 7. Tell what you know of Galilee. 8. How is it separated from Samaria? 9. How far down does the mountain district extend below Jezreel? 10. Describe the Judean half. 11. Describe the country of Samaria. 12. Describe the two sides of the great ridge. 13. How was the flat top inhabited? 14. Describe the country east of Jordan.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

Countries.—**Asia.**—The Church established in Asia Minor, p. 128. **Syria.**—Wars of Syria and Israel. Kings of Syria, p. 240. Paul and Barnabas travel through Syria, p. 115. **Phœnicia.**—The disciples persecuted, and scattered as far as Phœnicia, p. 110. **Palestine** (or Canaan).—God promises to give Abraham this land, p. 138. **Galilee.**—Forms part of the kingdom of Israel, p. 209. Our Saviour called the prophet of Galilee, p. 68. Our Saviour tells His disciples to depart into Galilee, p. 90. **Judea.**—Christ leaves Judea to go into Galilee, p. 12. The disciples to witness to Christ in all Judea, p. 95. **Samaria.**—Christ travels through Samaria, p. 14. Philip goes to Samaria, p. 105. Forms part of the kingdom of Israel, p. 209. **Sinai.**—Children of Israel at Sinai, p. 153.

Places.—**Tarsus.**—Paul sent off to Tarsus, p. 109. **Antioch.**—Disciples spread to Antioch, and there are first called Christians, p. 110. **Tyre** and **Sidon.**—Solomon makes a league with Hiram, king of Tyre, p. 205. Ahab marries Jezebel, daughter of king of Sidon, p. 215. People from Tyre and Sidon come to hear Christ, p. 24. More tolerable for Tyre and Sidon than for us, p. 35. Jesus goes into the borders of Tyre and Sidon and heals the Canaanite woman's daughter, p. 44. **Dan.**—Abram pursues the four kings as far north as Dan, p. 139. Jeroboam sets up a golden calf at Dan, p. 209. Benhadad captures Dan, p. 214. **Hebron.**—Abraham buries Sarah in Hebron, p. 141. The ten spies came unto Hebron, p. 158. David at Hebron, p. 198.

Mountains and Valleys.—**Lebanon.**—Cedar and fir trees cut down, p. 205. **Jezreel.**—Deborah and Barak fight against Sisera in this plain, p. 174. **Carmel.**—Elijah on Carmel, p. 219. **Sinai.**—Israel at Sinai, p. 153.

WHAT IS THE PRACTICAL LESSON?

But now they desire a better country, that is, an heavenly.—Heb. 11 : 16.

CHAPTER IV.

POLITICAL DIVISIONS. CLIMATE AND SEASONS.

"Out of the south cometh the whirlwind. fair weather cometh out of the north: with God is terrible majesty.

"Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?"—Job 37.

Historical Divisions of Palestine.—The country east of Jordan was called the Land of Gilead in the Old Testament, and Perea by the Romans in the days of the New Testament. (See map.) The three divisions of Palestine proper—Galilee, Samaria, and Judea—were as distinct as Scotland, England and Wales,—one country, and yet three countries. (See map.)

Galilee was the province in the North. The Galileans were a rough, hearty, independent people, largely shepherds, farmers and fishermen; strong and hardy from living so much in the open air; but unlearned when compared with the inhabitants of Judea, which lay to the extreme south. Galilee was the home of Jesus during most of His life and ministry.

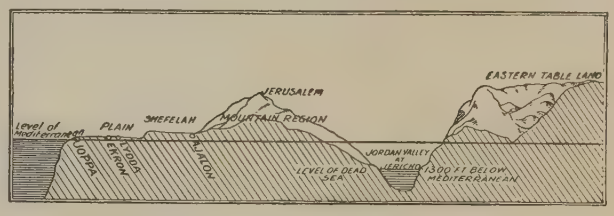
"Palestine in the time of Christ."

In *Judea* was the capital, the great city Jerusalem, where the king and the government officers lived. Jerusalem was "a city set on a hill." From afar could be seen its towers and palaces and magnificent temple,—the Temple of Solomon, glorious within and without, in snowy marble and shining gold. Here were the famous temple-schools attracting scholars and teachers from other lands. The Judeans held the Galileans in contempt, and the hatred and opposition against Jesus came from Judea.

Between these two, Galilee on the north and Judea on the south, lay *Samaria*, a province unlike its neighbors on each side, and hostile to both. (See map.) Though the Samaritans were partly Jewish, there was so much prejudice and bitterness between the two races that it was a common saying, "The Jews have no dealings with the Samaritans."

Questions.—1. What was the name of the country east of Jordan? 2. Name the three divisions of the country west of Jordan. 3. Describe the people of Galilee. 4. For what was Judea noted? 5. What feeling separated the Samaritans from their northern and southern neighbors?

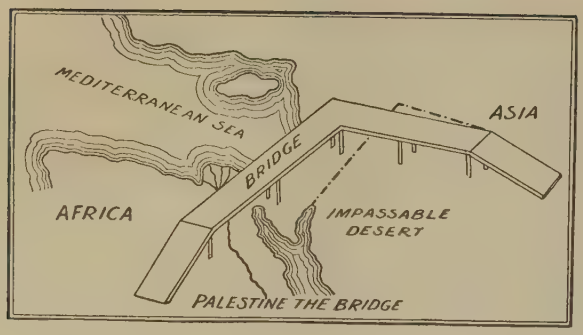
A Crosswise View of Palestine. (See map.)—If we were to start from the sea to walk across Palestine, we should meet first *a sea-coast plain*, two or three miles wide below Carmel, but nearly twenty miles wide



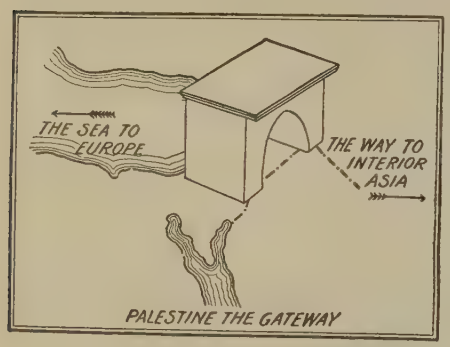
"A Crosswise View of Palestine."

at Gaza. Having crossed this, we should begin to ascend the *Shefelah*, or *foot-hills*, a terrace of loose, low hills, from 300 to 500 feet high, and very fertile. From these we should reach the *mountain-region*, the backbone of the land, consisting of mountains from two thousand five hundred to four thousand feet high. Climbing down through the deep ravines and gullies on the other side of the mountain, we should cross the deep *Jordan valley*, two miles wide at the north and fourteen miles wide at the plain of Jericho. On the other side of Jordan we should again ascend to the *eastern table-land*, a region of lofty mountains, from whose summit a plain stretches away to the Arabian Desert on the east.

Historical Importance of Palestine.—Palestine is the centre of the ancient world. It was about equally distant from the heart of Asia, of Africa and of Europe, and was on the high roads between them all. Lying as the only fertile and watered strip of territory between the two oldest inhabited continents, Asia and Africa, it became the bridge between these two continents.



Lying in between Asia and the Mediterranean Sea, it became the gateway between Asia and Europe.



On the one side of it was Egypt. On the other was Armenia, Mesopotamia, Chaldea, Babylon. It connected the two most ancient homes of the human race. No country has had so wonderful a history as this little patch of land. Across Palestine the armies of Egypt and Assyria swept. Here was the pathway of Alexander the Great to Egypt. Here Pompey fought to connect Egypt and the East under the Roman empire. Here the Crusaders and the Saracens, and even Napoleon, marched, making the land their pathway to the East and West. Here, too, lived God's chosen people, who had more to do with the religion and civilization of mankind than all the rest of Asia together.

Though in the heart of the world, it was separated from the north by walls of mountains, from the east by the desert of Arabia, from the south by the terrible wilderness of Israel's wanderings, and from the west by the Mediterranean. Here God's people were first to dwell apart from all the nations, and secondly, when Christ was come, to preach the Gospel to all the ends of the earth.

Questions.—1. Describe the surface of Palestine as you walk across it from the sea to the Jordan. 2. Why was Palestine so important historically? 3. What armies fought in Palestine? 4. How was Palestine separated from the rest of the world? 5. Why was Palestine thus separated, and yet thus in the centre of the world?

Climate and Seasons.—Palestine has two seasons only: a hot summer and a rainy winter. The rainy days in winter usually come in groups, with intervals of bright days. After the winter there is a brief spring from the middle of March to the beginning of May.

The Dry Season.—From May to October a cloud seldom passes over the sky, and a storm is a miracle. In early summer the morning mists still hover about the mountains; but later in the season even they disappear entirely, and the air becomes so clear and brilliant that the brightness of the moon and stars is intense. The only slackening of the drought is the heavy fall of night dews. Nature loses her beauty, the springs dry up, plain and desert become a dreary waste of withered stalks. Fires in the grass and thistle blaze for miles, driving the scorpions and vipers from their holes as John the Baptist pictures.

Questions.—1. What seasons has Palestine? 2. Is summer the wet or the dry season? 3. How long does it last? 4. How often does it rain during the summer? 5. What falls in place of rain? 6. What is the effect of the drought? 7. What often happens when a fire blazes in the desert?

The Wet Season.—Toward the end of October clouds begin to rise and heavy rains fall at intervals for a day or several days at a time. They are what the Bible calls the *early* or *former* rains. (Deut. 11 : 14; Joel 2 : 23.) These rains soften the parched and cracked soil, and the husbandman begins ploughing. After showers there are days of delightful weather in November. Up to the end of November the average rainfall is not large, but it increases through December, January and February, reviving vegetation and filling the springs. The *latter rains* of Scripture are the heavy showers that still fall in March and April. Coming as they do before harvest and the summer dry season, they

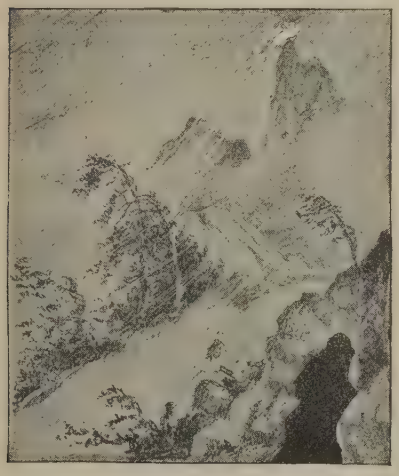
Ploughing.

are more important than the rains of winter, and this is the reason why Scripture passes over the rainy winter and emphasizes the *early* and the *latter* rains.

Hail and Snow.—In winter there are hail and snow on the hills, and hail and thunder frequently accompany each other.

> Fire and hail;
> Snow and vapour;
> Stormy wind fulfilling his word.—Psalm 148: 8.

At times the thunder storms are unusually severe.



"For thou hast been a refuge from the storm."

> Then the earth shook and trembled;
> Thick clouds passed;
> Hail-stones, coals of fire,
> The Lord thundered in the heavens.—Ps. 18.

Though snow falls frequently, it never lies long, even in the altitude of Jerusalem.

Questions.—1. When do the first rains begin to come? 2. What does the Bible call them? 3. What is the value of these rains? 4. What kind of weather is there in November? 5. During what three months does it rain frequently? 6. What are the March and April showers called? 7. Why are they important? 8. What can you tell of hail, snow and thunder?

Spring.—The most beautiful period of the year is the short spring, after the rainy season is past. This was the season in which the pilgrims from all over the land went up to the Passover.

> Lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth;
> The time of the singing of birds is come,
> And the voice of the turtle is heard in our land;
> The fig tree putteth forth her green figs,
> And the vines with the tender grape give a good smell.
> —Song of Solomon.

The Winds.—The winds of Palestine are very regular. Through the greater part of the summer they blow from the north and northwest for an average of a hundred and fourteen days, and greatly mitigate the daily heat. They strike the coast soon after sunrise, are strongest about noon, and pass away with the sunset. In these strong and steady summer winds the farmer winnows his wheat on the threshing-floors, and the chaff is carried away like a cloud in the breeze.

Winnowing Grain in Palestine.

The north wind is never damp, and in October brings a dry cold.

> The north wind driveth away rain;
> So doth an angry countenance a back-biting tongue.—Proverbs 25: 23.

All the west and southwest winds are wet. Our Lord said, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is." (Luke 12: 54). These clouds from the west are damp with the sea, and therefore bring the rain. In the great three years' drought Elijah told his servant to go and look toward the sea for the first sign of rain. The servant returned and reported, "Behold, there ariseth a little cloud out of the sea. And it came to pass that the heaven was black with clouds and winds, and there was a great rain." (1 Kings 18: 45.) These rainy west winds are winter winds, and blow for an average of fifty-five days.

Our Saviour says:

> "When ye see the south wind blow,
> Ye say, There will be heat,
> And it cometh to pass."

The south and east winds come from the desert. They are the Sirocco. They raise a fine mist of sand, veiling the sun, oppressing man and beast with their sultriness, and scorching vegetation.[1] They have no ozone, and usually set in in May, and before the rainy season. They blow for a day or two at a time. In the desert, where the sand is loose, caravans traveling between

[1] The east wind dried up her fruit.—Ezek. 19: 12.

Egypt and Palestine, are sometimes overwhelmed by the sand clouds of the Sirocco. When the east wind

Whirlwind in the Desert.

drives down against the coast, it renders the sea stormy and violent. Jeremiah says that the Lord will scatter Israel as with an east wind. Ezekiel sees the vessels of Tyre broken by the east wind in the midst of the seas. The Psalmist exclaims: "Thou breakest the ships of Tarshish with an east wind."

Questions.—1. What is the most beautiful period of the year in Palestine? 2. For what event is this short season noted? 3. What is said of spring in the Song of Solomon? 4. Are the winds of Palestine regular? 5. When and how long does the north wind blow? 6. What is its use? 7. What is its character? 8. What is the character of the west and south-west winds? 9. Illustrate this by our Saviour's words about the cloud out of the west. 10. Illustrate it by Elijah's experience. 11. What is the character of the south wind? 12. Illustrate this by our Saviour's words. 13. What is the character of the south-east winds? 14. What are they called in the desert? 15. Tell what you know of the east wind.

Climate.—In the hill-country the climate is healthy and bracing, though there are great variations in temperature in a single day. The plains on the sea-board are warmer than the mountain interior, but the summer heat is tempered by the breeze from the sea. The climate of the valley of the Jordan is very much warmer. The valley lies far below the level of the sea and the air, enclosed by lofty cliffs, is oppressively sultry, while the ground becomes hot like an oven, so that the air above it is seen quivering with heat. In this valley the harvest begins early in April; on the coast it is over a week later; and on the colder mountain heights near Jerusalem it is nearly a month later. The Israelites who lived on the hills and had fields in the valleys[1], as well as travelers like our Saviour with no roof over their heads at night, would feel the change from a cool to a tropical climate almost every day. If the early or the latter rains fail, a drought, sometimes for two years in succession, will be imminent, and this in turn may bring on famine and pestilence.

Questions.—1. What is the climate of the hill country? 2. What is the climate of the seaboard plains? 3. What is the climate of the Jordan Valley? 4. Why is it so hot? 5. When does the harvest begin in this valley? 6. When does the harvest begin on the coast? 7. When on the hills? 8. What class of Israelites had great changes of climate in a single day's activity? 8. What brought on famine?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Gilead or Perea.**—The tribes of Reuben and Gad ask Moses for the land of Gilead, p. 165. Jesus passes through Perea (the country on the farther side of Jordan), p. 63. **Galilee.**—Jesus leaves His home in Galilee, p. 8. He tells the disciples to depart into Galilee, p. 90. The disciples are called Men of Galilee, p. 95. **Samaria.**—The Samaritan woman tells Jesus that the Jews have no dealings with the Samaritans, p. 14. The Samaritans do not receive Jesus, p. 54. **Judea.**—The Temple in Jerusalem, pp. 205, 258, 4, 68. **Armenia, Chaldea, Babylon,** pp. 133, 241, 249. **Egypt,** pp. 4, 144, 149.

PERSONS.—**John the Baptist** and the vipers, p. 9. **Elijah** and the drought, pp. 218, 220. **Jeremiah,** p. 250. **Ezekiel,** p. 251. The men of **Bethshemesh,** p. 184.

WHAT IS THE PRACTICAL LESSON?

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm. For he shall be like the heath in the desert.

Blessed is the man that trusteth in the Lord. For he shall be as a tree that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—Jeremiah 17: 5–8.

[1] "They of Beth-shemesh were reaping their wheat-harvest in the valley."—1 Samuel 6: 13.

CHAPTER V.

VEGETATION AND PRODUCTS.

"CORN, WINE AND OIL."

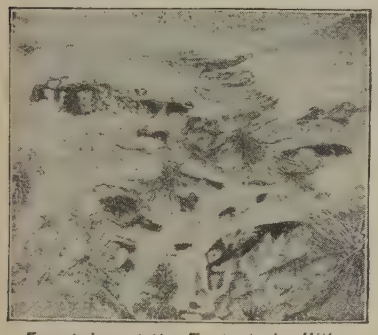
"The pastures of the wilderness do spring, the tree beareth her fruit, the fig-tree and the vine do yield their strength.

"He will cause to come down for you the former and the latter rain. And the floors shall be full of wheat, and the fats shall overflow with wine and oil."—JOEL 2: 22–24.

Soil and Pasture.—The soil of the valleys, hillsides, plains and of some parts of the mountainland of Palestine is very fertile. Even the desert would spring with grass, if it were irrigated. But there is much stony land and barren desert. In the wet season the earth receives a thorough soaking.

"Thou visitest the earth and waterest it;
Thou makest it soft with showers."—Ps. 65 : 9.

At the foot of the hills copious fountains, some of them from 3 to 20 feet in breadth, rise and flow throughout the summer.



Fountains at the Foot of the Hills

He sendeth the springs into the valleys.—Ps. 104 : 10.

By these fountains there is perennial and luxuriant pasture, though the rest of the region be burnt and dry. There are no enclosed fields of grass in Palestine, and sheep and cattle must trust for their food to the common pasture land.

The pastures are clothed with flocks.—Ps. 65: 13.

After the rains the whole open country is thick with grasses and plants.

They drop upon the pastures of the wilderness;
The little hills rejoice on every side.—Ps. 65 : 12.

The plains are covered with flowers.

"I am the rose of Sharon, and the lily of the valleys."—Song 2: 1.

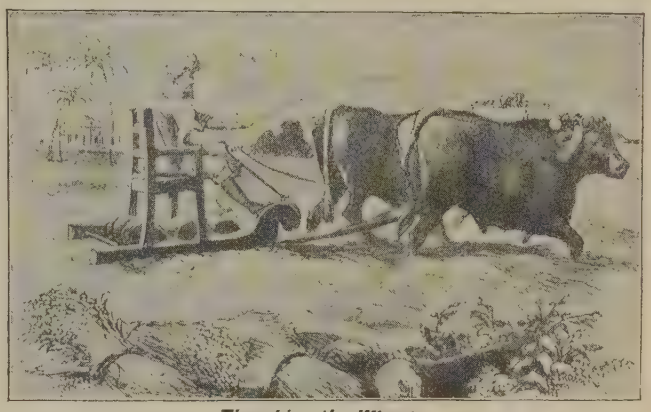
But grass and flowers are short-lived and all the herbage withers away before summer has fairly set in.

Questions.—1. What parts of Palestine are very fertile? 2. Why are some parts desert? 3. Why are other parts not fertile? 4. From where does the water come? 5. What is the effect of the fountains and springs? 6. On what must the flocks depend for pasture, and why? 7. Is the pasture abundant in the land throughout the season?

The Grains and Staple Products.—The word "corn," used so frequently in the Bible, is a general term for grain, and very frequently designates wheat. Wheat is the great crop on the plains and in the valleys of Galilee.

The valleys also are covered over with corn;
They shout for joy, they also sing.—Ps. 65 : 13.

In the Saviour's day, Galilee, which is exceedingly fertile, was the wheat-producing district. The Hauran, east of Jordan, was a wheat district on a still larger



Threshing the Wheat.

scale, and its grain is still famous throughout the East. Barley is raised for beasts and as a food for the needy classes. It was a poor barley-cake that rolled down from the hills and overturned the camp of the Midianite host (Judges 7 : 13).

Eatables.—Bread made from grain is the staff of life. With it, olives and oil; butter, milk and cheese, fruit and vegetables; and meat on special occasions, or in very wealthy households, is the people's bill of fare. "Parched corn," *i. e.*, the fresh wheat of the field nearly ripe and toasted over the fire, is common and is sold ready prepared in eastern towns to-day as a convenient food for travelers. It is mentioned five times in the Old Testament. The laborers in the harvest field of Boaz, near Bethlehem, had it for dinner. David brought three pecks of it from home to his brothers in Saul's army. Abigail presented five pecks of it for David's soldiers.

Beans, pulse and lentiles were used as food. When the pale red or dark brown lentiles are boiled into a pottage, such as Jacob made and Esau desired when he came in hungry from the field, the dish is savory and pleasant to the taste. The sweet, fleshy, dark-purple, brown-like pods of the large, handsome, spreading carob tree are used as food for cattle, and are also eaten by the poor. They were the husks with which the Prodigal would fain have filled himself. Garden vegetables grow wherever the land is well watered. Cucumbers are highly esteemed, and freely eaten, by all classes. Watchmen are often placed near them for protection while they are growing.

"A lodge in a garden of cucumbers."—Isaiah 1 : 8.

Melons, onions, leeks, garlic, and bitter salads (bitter herbs) are used. Some of the melons attain a great size. Onions thrive best in sandy soil about Ascalon.

Questions.—1. What is the meaning of the word "corn" in the Bible? 2. Where was wheat grown? 3. For what was barley raised? 4. What do you know of the barley-cake and the Midianites? 5. What kinds of food do the people of Palestine eat? 6. What can you tell of parched corn? 7. What can you tell of lentiles? 8. Can you mention any other kinds of food? 9. What did the Prodigal desire to eat? 10. What vegetables grow in Palestine?

The Vine.—The vine is native in Palestine, and its culture was a prominent occupation in Bible times. Our Saviour used the vine and vineyards to illustrate His teaching, and the vineyards on the hillsides and terraces with their vines and vine-dressers, their hedges, the watch-towers and their wine-presses, are frequently mentioned in the Scriptures.[1] The wine-press in most cases was cut into the solid rock, and when the grapes were thrown into them, the wine was trodden out by the bare feet of the gatherers. The prophets of the Old Testament use the wine-press as a striking symbol to express the judgments of God. The Lord Himself characterized Palestine "as a land of vines." The valley of Eshcol in the south of Judea, near Hebron, was named from its bunches of grapes, and produced the great cluster which the two spies carried back to the Israelites on a staff. The hills about Jezreel, where probably Naboth's vineyard lay, were famous for their vines. The grapes of Ephraim gained renown. The vineyards of Engedi near the Dead Sea and the hill country of Judea were known far and wide for their choice vines.

Wine Press.

Wine Press in Vineyard.

The vine-buds appear in March, the flowers in the first part of April, the early grapes are ripe in June or July, and the vintage begins in September. The crop is carried to the wine-presses in baskets by girls or children. The best grapes are dried in the sun into raisins, and pressed into cakes. Abigail brought 100 such cakes to David.

Questions.—1. Is the vine native in Palestine? 2. What use did our Saviour make of the vine? 3. What objects connected with it does Scripture mention frequently? 4. How do the prophets employ the term "wine-press"? 5. How was Palestine characterized? 6. Where was the valley of Eshcol, and for what was it famous? 7. Where was Naboth's vineyard? 8. What parts of Judea were famous for their choice vines? 9. When do the buds appear? 10. The flowers? 11. When are the early grapes ripe? 12. When does the vintage begin? 13. What is done with the best grapes?

Olives.—Next to the vine, Palestine is a land famed for the olive. Olives are mentioned 37 times in the Old Testament and 18 times in the New Testament. "Corn (*i. e.*, wheat), wine and oil" were the

Olive Orchard.

[1] Noah is represented as having been the first cultivator of the vine.

16177

three staple crops of the Holy Land. The oil was used in cookery (Lev. 2: 4), spread on bread (Ex. 29: 23), burnt in lamps (Ex. 25: 6), or applied externally in anointing.[1] The excessive use of wine and oil is condemned in the Proverbs as extravagance.[2]

The Good Samaritan had oil with him while traveling as part of his stock of provisions, and poured wine and oil into the wounds of the man whom the robbers left lying half dead in the road. Oil was used in the offerings of the tabernacle and the temple. It was also used for the light in the golden candlestick. In the

Oil Press.

Parable of the Ten Virgins the five wise Virgins took oil with them for their lamps. In the Parable of the Unjust Steward, the first creditor owed his lord 100 measures of oil and the second 100 measures of wheat. In Jotham's Parable of the Trees and the Bramble-bush, the olive tree was the first tree asked to be anointed king over the rest. The fig-tree was asked second and the vine was asked third, showing how preëminent these three plants were beyond all others in Palestine. (Judges 9: 8.)

The olive-tree is small and low. It was this fact that caused Noah to understand that the waters of the flood had disappeared when the dove was able to pluck an olive leaf and bring it back to the ark. (Genesis 8: 11.)

Olive Branch.

The wood is of slow growth, hard, and very fine-grained. The trees are cultivated in orchards or olive yards.

Next to the ownership of flocks and the possession of cereals, the holding of large stores of oil was an evidence of wealth in the rural districts. Said ten men to one who wished to kill them:

"Slay us not; for we have treasures in the field of wheat, of barley, and of oil, and of honey."—Jer. 41: 8.

But the Prophet Micah tells the Jews that the offering of such earthly wealth instead of doing justice and being merciful will not satisfy God. He says:

"Will the Lord be pleased with ten thousands of rivers of oil?"—6: 7.

The Prophet Isaiah says that when Christ cometh He will give:

"Beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called
Trees of righteousness."—61: 3.

Questions.—1. How often is the olive mentioned in the New Testament? 2. What were the staple crops of Palestine? 3. For what purposes was oil used? 4. How did the Good Samaritan use oil? 5. How was it used in Old Testament worship? 6. In what two parables is it mentioned? 7. What trees are prominently mentioned in an Old Testament parable? 8. Describe the olive tree, its foliage and wood. 9. Why did the plucked olive branch bring assurance to Noah's heart? 10. Of what was the possession of stores of oil an evidence? 11. What does the prophet Micah say of oil? 12. What does the prophet Isaiah say?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES AND THINGS.—**Various Kinds of Soil.**—Parable of the Sower, p. 39. **Wheat and Harvesting.**—Parable of the Tares, p. 40. **Grass** on the Mountain. (See "Bible Story," Feeding of the Five Thousand.) **Green Pasture,**—p. 52. **Ahab Searching for Grass,**—p. 218. **Corn,** or wheat.—The Disciples pluck it and eat, p. 25. **The Grape-Cluster** from the Valley of Eshcol, p. 158. **Naboth's Vineyard,**—p. 224.

PERSONS.—**Noah and the Olive Branch.** (See "Bible Story.") **Jacob** makes pottage of lentiles, p. 143. **Ruth** gleaning ears of corn in the harvest, p. 178. **The Good Samaritan.** (See "Bible Story.") **The Prodigal Son** would eat husks. (See "Bible Story.") **The Laborers in the Vineyard,** p. 65. **The Ten Virgins,** p. 71.

WHAT IS THE PRACTICAL LESSON?

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit.—John 15: 4-5.

---

[1] Thou anointest my head with oil.—Psalm 23: 5.
My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.—Luke 7: 46.
God hath anointed thee with the oil of gladness.—Heb. 1: 9.

[2] He that loveth wine and oil shall not be rich.—Proverbs 21: 17.

CHAPTER VI.

FRUIT AND FOREST TREES—WILD ANIMALS.

"fruitful trees and cedars."

"Behold, I have given you every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat."

"Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth."

Sycamore Fig.

The Fig Tree.—After the grape there is no fruit so highly prized in Bible lands as the fig. The fig tree is very common in Palestine, and is mentioned in Scripture fifty-three times. The Lord Himself singled out these two fruits as characteristic, and said that He would bring Israel into a land of *vines and fig trees.* (Deut. 8: 8.) As a token of the highest possible prosperity we are told that in the days of Solomon all Israel from Dan even unto Beersheba dwelt safely

Every man under his vine
And under his fig tree.—I Kings 4: 25.

It was *under a fig tree* that our Saviour first saw Nathanael. The fig tree is exceptional in that the buds with young figs appear before the leaves are put forth. Therefore a fig tree in full leaf should have its fruit developed. On this account our Saviour justly condemned the pretentious barren fig tree that had brought forth nothing but leaves.

The first crop of figs are the most delicious and refreshing. They begin to redden in March, and are ripe by June. The summer figs ripen in August and September. A third crop ripens at the end of November. "Bethphage," the village at the foot of the southern slope of the Mount of Olives, as a name, means "House of Figs." In the name of the village and the name of the mount, we have the two great fruits of Palestine combined. Sycamore figs are a small bluish purple fruit eaten by the poorer classes, and considered unwholesome and indigestible. But the sycamore fig tree is prominent in the landscape, growing to a large size.

Pomegranates.—With the fig tree the Scripture frequently mentions the pomegranate. It is a native of Palestine and its fruit was a favorite with the Jews. The tree grows to a height of about twenty feet and has myrtle-like leaves and scarlet flowers. Its flowers come out early in spring. The fruit has a bright

Pomegranates.

color, and its sour juice was very refreshing. It supplied an ornamented pattern for the embroidery of the priest's robe. Pomegranates were among the fruits brought back by the spies from the land of Canaan.

Questions.—1. How is the fig esteemed in Bible lands? 2. How often is it mentioned in Scripture? 3. What does the Lord call Palestine? 4. What was said as a token of prosperity in Solomon's day? 5. Whom did our Saviour see under a fig tree? 6. In what is the fig tree exceptional? 7. What was the case with the barren fig tree? 8. Which are the most delicious figs, and when do they come? 9. When does the second crop come? 10. When does the third crop come? 11. What is the meaning of "Bethphage?" 12. What are sycamore figs? 13. What do you know of pomegranate trees? 14. Describe the leaves, flowers, fruit, and

juice. 15. How was it used in ornament? 16. By whom was the fruit brought to the attention of Israel?

Almonds.

Almonds.—Another fruit connected with the Tabernacle was the almond. The shape of its blossoms was the pattern from which the cups of the seven-branched candlestick were made. Aaron's rod probably was an almond branch. The almond-tree grows wild on Mount Carmel and in Moab, and is cultivated extensively in Palestine.

Palm Trees.—The most conspicuous tree that figured as a pattern in the architecture of the temple was the stately palm. One of the first pleasant places to which the children of Israel journeyed during their march through the desert was an oasis with three score and ten palm trees. (Ex. 15 : 27.) The palm, with its upright stem and immense crown of large green leaves throwing shade, is a refreshing object in the summer landscape. In the days of the Judges the prophetess Deborah dwelt under her own palm tree in Mount Ephraim and ruled the children of Israel there. Beautiful Jericho was noted as the "City of Palm-trees." When our Saviour entered Jerusalem in triumph, the Jews took branches of palm trees and went to meet Him. When Nehemiah proclaimed the feast of tabernacles, he told the people to go forth into the mountains and bring olive-branches, and pine branches, and myrtle branches, and palm branches, and make themselves booths on the roofs of their houses and in the street. We are told in the book of Revelation that in heaven a great multitude stand before the throne clothed with white robes and with palms in their hands; and the Psalmist (92 : 12) tells us that:

The Palm.

"The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon."

Fruit and Forest Trees.—The date palm, the quince, the mulberry tree, pear and apple trees are found. Besides the orchards and the scattered growths in the open land of Palestine there were many forests on the hill sides and summits. The woods are not dense but consist chiefly of open groves. There are many large solitary trees such as Abraham's oak at Mamre. In addition to the oaks there are found the terebinth, the

Forest Trees.

box, the pine, the cypress, the cedar, and near the water the plane trees. Willows, oleanders and tamarisks grow in the lower part of the Jordan valley. There is much bush in the land. Toward the desert the thorny acacia or shittim wood is prevalent.

Minor Vegetation.—Among the herbs may be mentioned hyssop, anise, coriander, cumin, mint and mustard.

Questions.—1. What do you know of the almond? 2. What tree was used as a pattern in the temple architecture? 3. Describe the palm. 4. Who lived under a palm? 5. Where was the city of palms? 6. With what did the Jews go to meet the Saviour? 7. When did the people build booths of palm and other branches? 8. How are palm branches mentioned in the book of Revelation? 9. What does the Psalmist say of the righteous? 10. Mention some other fruit trees of Palestine. 11. Tell what you can of the forest trees.

12. What grows in the desert? 13. Mention some of the herbs of Palestine.

Animals.—Lions were numerous. They had their lairs in the forests, in the tangled brush-wood, in the caves of the mountains, and in the cane-brakes on the banks of the Jordan. The Bible uses no less than seven different names for lions. Jacob in blessing his sons called Judah "a lion's whelp." When a young lion roared against Samson in the vineyards of Timnath, Samson tore the lion in pieces as he would have rent a kid. When David was guarding the sheep and a lion came and took a lamb out of the flock, the stout lad caught the lion by the beard and despatched it. Saul and his son Jonathan in the Song at their death were said to have been "swifter than eagles," and "stronger than lions." The Psalmist prays several times, "Save me from the lion's mouth." The top of Mount Hermon is referred to in Solomon's Song as a place where there are lions' dens and leopards in the mountains. Isaiah tells us of the time when the calf and the young lion shall lie down together. He gives us a beautiful picture of the taming of the ferocity of other animals also, the wolf, the leopard and the bear. He further tells us of the Lord's highway that

"No lion shall be there,
Nor any ravenous beast shall go thereon."

Jeremiah describes the lion coming up from its thicket. Amos the shepherd and Nahum speak of the lion as among the beasts of the forest. The dragon and the adder are associated in the Old Testament with the lion as destructive enemies of man. The den of lions into which Daniel was cast was not in Palestine.

Questions.—1. Where did lions have their lairs in the Holy Land? 2. What did Jacob call Judah? 3. What can you tell of Samson's and of David's encounters with lions? 4. How were Saul and Jonathan compared with lions? 5. What does the Psalmist pray? 6. Of what time does Isaiah speak? 7. What does Isaiah say of the Lord's highway? 8. What prophets speak of the lion?

The bear, alluded to about a dozen times in the Scripture, is still sometimes found on the mountains of Lebanon. The leopard was made famous by Jeremiah when he said:

'Can the lepard change his spots?"

Habakkuk associates the leopard and the wolf together in a terrible picture of judgment:

"Their horses also are swifter than the leopards.
And are more fierce than the evening wolves."

The wolf was a very common wild animal. Its ferocity is alluded to by Jacob in blessing one of his sons:

"Benjamin shall ravin as a wolf,
In the morning he shall devour the prey,
And at night he shall divide the spoil."

The wolf's attack on sheep-folds and its robbery of lambs under cover at night are alluded to in the Old Testament and by our Saviour when He speaks of the Good Shepherd, who will not flee "when the wolf cometh." The wolf's deceptiveness and hypocrisy are alluded to when He tells of the "wolves in sheep's clothing."

Foxes are spoken of in the Bible, and often rove about the land in packs. Our Saviour intimated that they live in holes. Samson caught three hundred at one time. Jackals and the cowardly hyenas are often heard howling at night, particularly a little after sunset.

Gazelles are common. The wild mountain-goat, spoken of in David's day is still frequently seen in the mountain gorges around the Dead Sea. The wild boar also is found.

Questions.—1. How often is the bear alluded to in Scripture? 2. Can you quote any allusions to the leopard? 3. What do you know of the wolf in Palestine? 4. What did Jacob say of the tribe of Benjamin? 5. How did our Saviour allude to the wolf? 6. What can you tell of foxes in Scripture? 7. Mention some other animals found in Palestine.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

THINGS. **Trees.**—The tree known by its fruits, p. 30. The barren fig tree, p. 69. The pomegranates brought by the spies from the land of Canaan, p. 158. Aaron's rod blossoming, p. 160. With branches of palm trees the people went forth to meet Christ, p. 68. The multitude in white robes, and palms, p. 130. Oasis with threescore and ten palm trees, p. 150.

PERSONS. **Nathanael** under a fig tree, p. 11. **Zaccheus** climbs into a sycamore tree, p. 64. **Deborah** under the palm tree, p. 174. **Christ** speaks of the wolf, p. 55. **Samson** kills a lion and catches 300 foxes, p. 180. **David** and the lion, and **Daniel** in the lions' den. (See "Bible Story.")

WHAT ARE THE PRACTICAL LESSONS?

Blessed is the man that walketh not in the counsel of the ungodly. . . . He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Ps. 1: 1, 3.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5: 22–23.

CHAPTER VII.

DOMESTIC ANIMALS AND BIRDS.

"Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains."—PSALM 50: 10–11

Dogs.—The wild dog is a connecting link between domestic and wild animals in the Holy Land. Each town and village is infested with as many masterless dogs as its refuse can support. These scavengers of the East, as they are often called, bark lustily at strangers. It was a sign of the loneliness and unbefriended condition of Lazarus that these roving street dogs came and licked his sores. It was also these dogs that licked up the blood of King Ahab, and that tore in pieces the body of the wicked Queen Jezebel. They are alluded to in Revelation, where it says:

"For without are dogs" (22: 15).

The dogs spoken of in the Gospel as "eating the crumbs under the master's table" are domestic dogs.

Horses.—Horses were not used by the Children of Israel except in the days of Solomon, and of some of the kings, though occasionally fine Arabian horses were found in Palestine. Solomon brought his horses out of Egypt. He had 40,000 stalls of them for his chariots, and 12,000 for his cavalry. God forbade horses to Israel because their customary use was in the war chariots of the heathen, and not for locomotion or in agriculture. Says the Psalmist:

Some trust in chariots,
And some in horses;
But we will remember the name of the Lord our God.

When Pharaoh's host sank to the bottom of the Red Sea, Moses and the children stood on the shore and sang:

"The horse and his rider hath He thrown into the sea."

The most beautiful description of a war-horse ever written is that in the 39th chapter of Job.

"Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength.
He swalloweth the ground with fierceness and rage.
He saith among the trumpets: Ha, ha!
And he smelleth the battle afar off,
The thunder of the captains and the shouting."

The Ass.—A far more useful animal in Palestine than the horse is the ass or donkey. It is much more active than animals of the same name known to us. It was this animal that Abraham, Balaam, the soldier Joshua, and the Saviour Himself rode. The ass is far more sure-footed on the mountains than the horse.

Questions.—1. Describe the wild dogs in the villages. 2. What beggar did they pity? 3. Whose blood did they lick up? 4. Whose body did they tear in pieces? 5. What did the Syro-Phœnician woman say about the tame dogs? 6. When only did the Israelites use horses? 7. From where did Solomon get his horses? 8. How many had he? 9. Why was their use forbidden in Israel? 10. What comparison does the Psalmist make? 11. What song did Moses sing? 12. How does Job describe the horse? 13. Why is the ass of more account in Palestine than the horse?

Camels.—The camel is a beast of burden indispensable for traveling in the desert. Abraham owned camels, and the king of Egypt presented him with both oxen and sheep and asses and camels. It was with ten camels that his trusty servant Eliezer crossed the desert to Mesopotamia to secure a wife for his son Isaac.

Camels.

And when he arrived at the city of Nahor he made his camels to kneel down without the city by a well of water at the time of the evening, the time that women go out to draw water. And when Rebekah came out she said: "I will draw water for thy camels." Years afterward Jacob made the same long journey when he left his father-in-law Laban, setting his children and his wives on camels; and in the saddle of the camels Rachel hid her father's idols and brought Jacob into trouble. The present that Jacob made to Esau

to appease the latter's anger, consisted of goats, sheep, cattle, asses, and camels. The caravan of Ishmaelites that was going down from Gilead, east of Jordan, to Egypt and was carrying away Joseph as a slave, had "camels bearing spicery and balm." The Midianites that came up to destroy the harvests of Israel in the time of Gideon, had "camels without number." The marauding Amalekites from the desert in the days of Samuel and David, traveled on camels. When the Queen of Sheba came to visit Solomon, she came with camels that bare spices and very much gold and precious stones. As many presents as 40 camels could carry were sent to Elisha by the king of Syria on one occasion. But camels are also the poor man's beast. Peasants often own several of them or borrow them and use them for ploughing the soil. The hair or

"Ploughing with Camels."

wool of camels is woven into a coarse kind of cloth and used for a garment such as John the Baptist wore.

Questions.—1. Where is the camel used? 2. Did Abraham have camels? 3. With how many camels did Abraham's servant go to Mesopotamia? 4. Describe the scene on his arrival. 5. What other persons made the same journey with camels? 6. What present did Jacob make to Esau? 7. What did the caravan have that carried Joseph down to Egypt? 8. How many camels did the Midianites have in the time of Gideon? 9. With what did the Queen of Sheba come to visit Solomon? 10. How many camel loads of presents did Elisha receive? 11. How do poor people sometimes plough in Palestine?

Oxen, Sheep, and Goats.—These were the three great and most useful groups of domestic animals. The ox was available for service and for food. The land was ploughed and the harvest was threshed with oxen. Oxen were harnessed with yokes to draw wagons and carts. For meat they were the staple, especially on great occasions. "My oxen and my fatlings are killed," said the king who had prepared the feast (Matt. 22: 4). In Proverbs a roasted ox as a great dinner, is contrasted with a mess of herbs as a meagre dinner.

> Better is a dinner of herbs where love is,
> Than a stalled ox, and hatred therewith.

The possession of great herds of oxen was a mark of agricultural wealth. When God blessed Job, after the latter's trials, he had in addition to 14,000 sheep and 6,000 camels a thousand yoke of oxen. Both oxen and sheep were very largely used in offering sacrifices in the Temple, and the young of these groups, viz., calves, lambs and kids, were used both for food and for sacrifice.

Every village to-day has its flock of goats. They are kept in wilder and more mountainous parts, while less agile and more helpless sheep are fed in the lower pastures.

A young kid was therefore cheaper than a young lamb, and was generally used by the poor people. It was on this account that the elder brother said in jealousy when he saw that his father was killing the fatted calf for the Prodigal Son, "Thou never gavest me *a kid*, that I might make merry with my friends."

Sheep and flocks will be spoken of more fully in connection with shepherd life. The milk of cows and goats is used as food and to make butter and cheese.

Clean and Unclean Animals.—Before the Deluge and at the Exodus animals were divided into clean and unclean for purposes of food. The latter the children of Israel were not permitted to eat. The unclean animals were swine, camels, hares, and reptiles of any kind. When Peter, in a vision at Joppa, saw a great sheet let down from heaven with animals and creeping things in it, he would not kill and eat them, saying, "I have never eaten anything that is common or unclean." But then the Lord said, "What God hath cleansed, that call not thou common." (Acts 10: 9–16.)

Dove.

Birds, Fowls and Insects.—Pigeons and turtle-doves were the two classes of birds used most frequently for food in Palestine, and the

only ones allowed as sacrifices. Birds are alluded to a number of times in the Bible, and the children of Israel received a command respecting birds' nests:

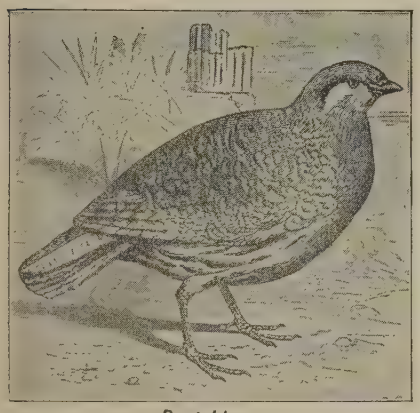
Sparrow.

"If a bird's nest chance to be in any tree, or on the ground, whether they be young ones or eggs, thou shalt not take the mother with the young."

Our Saviour speaks of God's care for the sparrow, saying:

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

The domestic hen is very common and our Saviour alludes to it. On all the hills a large and beautiful species of partridge is found, and a small gray desert fowl is found near the Dead Sea. Wild ducks are numerous in the plain of the Jordan. Wild pigeons live in great numbers on the Mountains of Lebanon. Quails occur in all the corn-fields of the plains. All these birds were clean and could be eaten, but the birds mentioned below were forbidden as food. Among these were the birds of prey, of which the eagle and the vulture are the most conspicuous. The eagle haunts the wildernesses about the Dead Sea. There are over thirty references to the eagle in Scripture. Ravens of several kinds are conspicuous, and the story of Elijah being fed by a raven will occur to the memory at once. On the plain of Jezreel and elsewhere there are large flocks of storks and cranes. All these birds, together with the heron, the ostrich and all seabirds, may not be eaten. Nests of wild bees are often found in clefts of the rock. There are also wasps and hornets. There are hives of tame bees. Grasshoppers and locusts are a terror to the husbandman, frequently devouring his crops. Among the pestiferous insects which the Lord sent through Moses to plague the land of Egypt were flies, lice and locusts.



Partridge.

Raven.

The strongest exhortation against laziness in the Old Testament is the passage in which King Solomon points out the ant as a picture and an example to young people:

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? (Proverbs 6.)

Proverbs (30: 24) tell us of four classes of living things upon the earth which are little but exceeding wise. They say:

"The ants are a people not strong,
Yet they prepare their meat in the summer:
The conies are but a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go forth all of them by bands;
The spider taketh hold with her hands,
And is in kings' palaces."

Questions.—1. Name the three great groups of domestic animals. 2. Tell us what you know of the uses to which oxen were put. 3. What can you tell of sheep and goats? 4. What animals were "unclean"? 5. Tell Peter's vision. 6. What birds were used as food and in sacrifices? 7. Mention other kinds of fowls. 8. Mention some unclean birds. 9. Mention some of the insects in the land. 10. Mention some of the insects sent to plague Egypt. 11. What does Solomon say of the ant? 12. What four classes of animals, tiny but wise, do the Proverbs mention?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PERSONS.—**Mary** offers two turtle-doves as a sacrifice, (see "Bible Story"). **Lazarus** and the dogs, (see "Bible Story"). **Rebekah** drawing water for the camels, p. 141. **Pharaoh's** horses, p. 150. **Balaam's** ass, p. 164. **Midianites** and **Gideon**, p. 175. **Solomon's** horses, p. 205. **Queen of Sheba** visits

Solomon, (see "Bible Story"). **Elijah** and the raven, p. 220. **Jezebel** and the dogs, p. 234.

THINGS. **Fowls** of the air (birds), p. 30. **Dogs** eating crumbs, p. 46. The vision of Peter, p. 109. **Parables** of the great feast and the **Prodigal Son,** (see "Bible Story").

WHAT IS THE PRACTICAL LESSON?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? . . . . But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.—Matt. 6: 26, 31, 33.

CHAPTER VIII.

JUDEA.

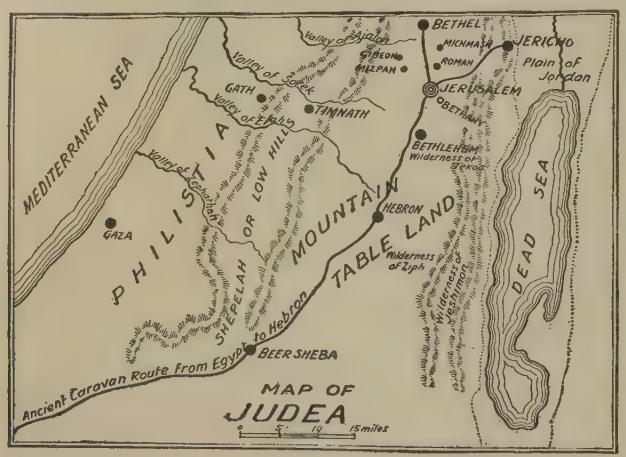
TOWNS IN THE NORTH.

"I will lift up mine eyes unto the hills, from whence cometh my help."—PSALM 121 : 1.

Of the three provinces into which Palestine was divided, Galilee to the north, Samaria in the centre, and Judea in the south, Judea was the most famous. It was the home of David, Israel's greatest king. In it was Jerusalem, the capital of the land, with the great temple.[1]

Questions—1. Mention the three provinces of Palestine. 2. Which was the most famous province? 3. For what was Judea celebrated?

Boundaries.—Judea is a table-land on top of the mountains. Its line of mountain towns may be said to



begin with Bethel in the north, to end with Hebron in the south, with Jerusalem as a centre.

Notice on the map that the country extended on the south to the edge of the wilderness at Be-er'-sheba far south of Hebron. On the west it went to the low lands of the plain of Philistia. The boundary on the north shifted very much at different periods of history. At one time Bethel belonged to Judea. At another time it was counted in as part of Samaria.

[1] As the largest and the special province of the Jewish people, Judea often gave its name to the whole land, as in Mark 1 : 5; Luke 7 : 17; Acts 10 : 37.

Questions.—1. What is Judea as a country? 2. Mention its line of mountain towns. 3. To where does Judea extend on the south? 4. What is its western boundary? 5. What do you know of the boundary on the north? 6. What is the eastern boundary?

Nature of the Country.—Judea was 55 miles long from Bethel to Be-er'-sheba and from 25 to 30 miles broad. Nearly the half of the region was desert. The high table-land in the centre was perhaps 35 miles long by 12 to 17 broad. Surrounding this were many mountainous outposts and intricate heights of rock. It was the strongest, the most isolated and the most barren part of Palestine. While Samaria consisted of scattered mountain groups with broad valleys between them, Judea was a solitary table-land of mountains.

A Walk Across the Northern Boundary.—As we come up from the sea-coast, Judea is separated from Samaria by the Vale of Ajalon, a valley which cuts deep into the central range on the side toward the sea, and, crossing the range, on the other side opens into the deep gorge of Michmash, which runs down to the Jordan at Jericho. Thus is formed the famous pass which constitutes a dividing line across the whole range. Here Israel first came up from the Jordan to the top of the mountain. Here also the Israelites first descended on the west side to the sea. The pass is an old route for through-trade to and from the East. The

Philistines made great efforts to hold this Michmash pass

Vale of Ajalon at Bethhoron, looking toward the Mediterranean.

in the days of the judges and of Saul. Here may be seen the rock up which Jonathan climbed. The pass proper is a narrow gorge, 800 feet deep.

Questions.—1. How long was the country of Judea? 2. How broad? 3. How much was desert? 4. How long was the central table-land? 5. How broad? 6. How does Judea differ in surface and appearance from Samaria? 7. By what valley is Judea separated from Samaria on the side toward the sea? 8. What gorge separates it on the other side? 9. To what does the gorge descend? 10. What uses does history tell us were made of this gorge and valley across the northern boundary?

Occupation and Nature of the People.—The inhabitants of Judea were shepherds and priests. Some thousands of priests settled in Jerusalem, and a great number lived down in Jericho. Except the priests the people were mountaineers. Isaiah, the greatest of the Judean prophets, lived in Jerusalem. The people did not mingle with the heathen as did the rest of the inhabitants of Israel. They looked down with hatred, disdain, and bitterness on men of foreign birth. This is shown in the Parable of the Good Samaritan. They were stubborn, but patriotic and loyal.

Questions.—1. Of what two classes were the inhabitants of Judea largely composed? 2. Where did many of the priests live? 3. Where did Isaiah live? 4. Mention one great difference between the Jews and the Samaritans. 5. How did they view foreigners? 6. How is this illustrated in the Parable of the Good Samaritan?

A Walk Down the Table-land of Judea.—If we climb into the hill country of Judea, as the Saviour and as the pilgrims to the Passover so often did, from Jericho and the River Jordan, the first strong impression of Judea is that it is a land of stone. The

The Road from Jerusalem to Jericho.

very fields are stony. The moors are strewn with boulders. The stone of the mountain obtrudes, and

A Shepherd of Judea.

the gulleys and torrent beds, roads and paths show the same material. In addition we soon discover that there is no water on the mountain. No wonder that Solomon built pools and aqueducts for Jerusalem's supply.

Looking to the west, we see the blue Mediterranean, with its border of yellow plain. If we look to the east, we see the blue of the Dead Sea and the hills of Moab rising above it. The leading feature of the landscape is a fieldless and boundless pasture. The grass is thinly scattered everywhere, and the pasture gradually verges off into the desert. This is the land of shepherds. As there are no fences, every flock must be watched and led by a shepherd. It was a shepherd of Judea who wrote,

"The Lord is my Shepherd."

It was in Judea that the shepherds were watching their flocks on the night when Christ was born, and it was in Judea that He said, "I am the Good Shepherd." Besides the pasture, there were the vineyards cultivated on the many hillsides. In Judea our Saviour spoke the Parables of the Laborers in the Vineyard, and of the Vineyard let out to Wicked Husbandmen. It was here, too, that He said, "I am the vine, and ye are the branches."

The Towns of Judea.—The country was not fitted for cities. Jerusalem was the only place of magnitude. All the towns were either fortresses, country villages, or ancient sanctuaries. Beginning at the north, before the table-land breaks into the valleys and mountains of Samaria, and where the steep gorges go down to Ajalon on the one side and Jericho on the other, we find ourselves in the territory of the fierce tribe of Benjamin. In this bloody region, five miles north of Jerusalem, was Ramah, where Rachel was weeping for her children and refusing to be comforted because they are not. Here, five miles northwest of Jerusalem, was Mizpah, the sanctuary to which Samuel called the people to confess their sins when they were in the hardships of the Philistine bondage. With Bethel and Gilgal Mizpah was one of the places at which Samuel judged Israel. The people were here to ratify the selection of Saul as their first king. Mizpah is the most prominent elevation on the table-land north of Jerusalem. No other peak in southern Palestine affords such a panorama.

Bethel is at the junction of three important roads. Abram first pitched his tent here when he came into the land of Canaan. (Gen. 12: 7, 8.) Here he built an altar. Here Jacob dreamed. (Bethel is described more fully in Chap. XIII.)

Questions.—1. What is the traveler's first impression of the table-land of Judea? 2. Where are the stones found? 3. What is lacking in the land? 4. What did Solomon do for Jerusalem? 5. What does the traveler see looking west? 6. What does he see looking east? 7. What is the leading feature of the land? 8. What instances

of shepherd life are found in the Bible? 9. Mention another prominent feature. 10. What instances of vineyards are

Bethel as it now appears from the southeast.

found in the Bible? 11. What regions fitted for cities? 12. Of what nature were the towns? 13. To what tribe did the northern part of Judea belong? 14. Mention several of the towns. 15. What happened at Ramah? 16. What do you know of the history of Bethel?

WHAT ARE THE PRACTICAL LESSONS?

1. Patriotism for Our Earthly Fatherland.—"If I forget Thee, O Jerusalem, let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. 137 : 5, 6.

2. Patriotism for Our Heavenly Fatherland.—"By faith Abraham looked for a city which hath foundations, whose builder and maker is God."—Heb. 11 : 10.

CHAPTER IX.

JUDEA.

TOWNS IN THE SOUTH. VALLEYS IN THE EAST.

(For the Towns and Valleys described in this Lesson, see large map in Chapter VIII.)

To Bethany.—Two miles eastward from Jerusalem lies Bethany. We cross the dark gloomy valley of the Kedron, ascend the Mount of Olives and take either the main road to Jericho winding around the southern side of the mountain, or a path over the mountain summit, or a third path between the upper hill and the southern shoulder. Reaching the eastern side of the mountain we soon come to a woody hollow planted with olives, almonds, pomegranates, oaks and carobs, about a mile from the top of the mountain. This is Bethany. It is near the point where the road to Jericho begins its sudden descent towards the Jordan. Here were the home of Lazarus and his sisters, the tomb in which Lazarus was buried, and the house of Simon the leper. How often our Saviour visited Bethany on His journeys to Jerusalem, and how often His feet trod the path from the home of Lazarus to the temple, we do not know. It was while taking this walk in Passion Week that He cursed the barren fig-tree, and that evening looked back on the beauty of Jerusalem from the Mount of Olives and predicted the city's destruction. On this road His triumphal entry to Jerusalem began, and the little hamlet Bethphage (Beth-fa'-je), whither the disciples were sent to find the colt of the ass, was between Bethany and Jerusalem. The fruitfulness of the region is indicated by the names of the places, "Bethany," which means "House of Dates," and "Bethphage," which means "House of Figs."

Bethany from the Road to Jericho.

This road was the last earthly spot that our Saviour's foot touched. Just before His Ascension He led His disciples out into the Mount of Olives as far as Bethany and was carried by a cloud into heaven.

Questions.—1. How far from Jerusalem is Bethany?

2. In which direction? 3. How would you go there after you leave the gates of Jerusalem? 4. What is the nature of the place? 5. Near what point is it on the road to Jericho? 6. What houses were in Bethany? 7. Why is Bethany a famous spot? 8. How often did our Lord walk from Bethany to Jerusalem? 9. What facts in our Saviour's life occurred on these walks? 10. What was Bethphage? 11. What are the meanings of the two names?

To Bethlehem.—Leaving Jerusalem, let us travel southward for six miles to Bethlehem, which lies on the east of the main road to Hebron. As we approach the town we pass the well of David, from which one of the warriors brought him water at the risk of life. Bethlehem is on the finest site in all Judea. With the wilderness on every side it lies in a district of great fertility. In contrast to the surrounding barrenness it is called the "House of Bread," [1] or the "Place of Food." The vegetation is rich, and the ground is carefully cultivated in terraces. Trees and vines are abundant and there are some beautiful green fields.

To Bethlehem.

Bethlehem.

Rising out of the fertile valley on a rugged eminence, the town presents an imposing appearance. There is a single main street. The place is, perhaps, one-half mile in length. The first part of the street descends rapidly; farther on it becomes tolerably level. The houses are solidly though roughly built of limestone. From the narrow, steep street we look out over a multitude of bare and rocky hills.

This is the spot where the Saviour of the world was born. Of it Micah had prophesied long before Christ's birth, "Though thou be little . . yet out of thee shall he come forth whose goings forth have been from everlasting." Hither the Wise Men came from the far East. From here Joseph and Mary and the infant babe fled into Egypt. In this region Herod slaughtered the male children of two years of age and under.

Bethlehem is one of the oldest towns in the world. It is mentioned in the thirty-fifth chapter of Genesis where Rachel is dying in sorrow. Ruth and Naomi came to Bethlehem and here Ruth gleaned in the harvest fields of Boaz. To this day we see the women and children following the company of reapers who are cutting down the barley. Toward evening you may notice some poor woman sitting by the roadside and beating out with a stick what she has gathered, as Ruth did. In the field you still hear the salutations that passed between Boaz and his laborers.

Questions.—1. How do we get to Bethlehem? 2. What do you know of the well of David? 3. For what reason has Bethlehem received its name? 4. Describe the appearance of the town. 5. Describe the surroundings and the view. 6. What distinguishes Bethlehem above all other places? 7. What was the prophecy respecting it? 8. What other New Testament incidents are connected with Bethlehem? 9. Why was Bethlehem famous in Old Testament times? 10. What harvest customs still survive?

The Centre of Shepherd Life.—Bethlehem is celebrated as the home of shepherds. Flocks are to be seen on every side, and the pasture-land verges toward the great wilderness into which the sheep sometimes went astray and in which the wild beasts tore them in pieces. Here David the shepherd boy, who fought with the lion and the bear, was brought up. David's mightiest captains came from this region. As shepherds, living on the summit of the hill country whose deep gorges descended eastward to the Dead Sea and westward to the plains of Philistia, they were obliged to contend not only with the wild beasts whose dens were in the terrible gullies, but also with the robber Philistines in the west and the Arabs from the east.

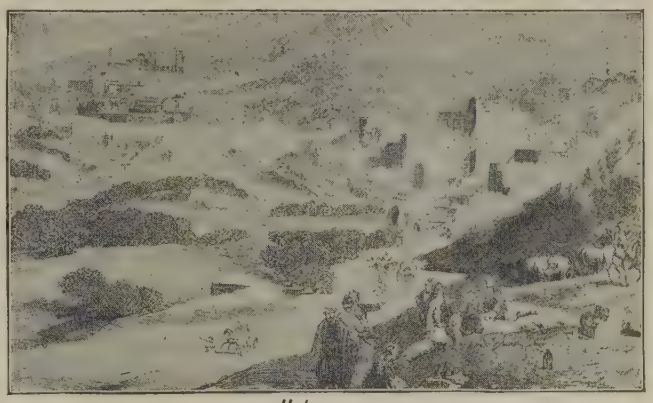
Questions.—1. Of whom is Bethlehem the home? 2. Tell what you know of the flocks in this land. 3. What do you know of David the shepherd boy? 4. With what were the shepherds obliged to contend?

To Hebron.—Leaving Bethlehem and following the main road from Jerusalem south, on top of the table-land, we go to Hebron. As we ride down we pass the wilderness of Tekoah to our left, a terrible reminder of desolation, sinking toward the Dead Sea. "All is irregular and wild, presenting scenes of sav-

[1] "Beth" is the Hebrew word for "house," and "lehem" is the word for "bread."

age grandeur." In the sight of this desert Amos was born and herded his cattle.

Hebron is finely situated at the head of a narrow valley surrounded by rocky hills. The valley extends northward for about two miles and is well watered. In Scripture it is known as the Vale of Hebron. Its wider part is called the Plain of Mamre. About Hebron on every side are beautiful fields of green and red. The vine thrives admirably, and almond and apricot trees are white with blossoms. The houses are generally spacious and built of stone, many of them having cupolas as at Jerusalem. Almost touching the wilderness, Hebron ever has been a great market town for the Arabs.



Hebron.

It is a town of great antiquity, and was the first capital of Judea. Near it was the spreading oak of Mamre, under which nearly four thousand years ago Abraham pitched his tent and was visited by the angels. Here the patriarch lived perhaps for fourteen years, and an oak about thirty-two feet in circumference at the bottom, now gradually dying, is still called the *Oak of Abraham*. At Hebron is the cave of Machpelah, and here the patriarchs Abraham, Isaac and Jacob, with their wives Sarah, Rebekah and Leah, are buried. When Joshua conquered the land he gave Hebron to Caleb for an inheritance. It became one of the cities of refuge. At Hebron David was anointed king of Judah and of Israel, and he resided here for some years. Here Absalom rebelled against his father and had himself proclaimed king. It is probable that Hebron was the birthplace of John the Baptist. (Luke 1: 39, 40.)

Pool of Hebron.

Questions.—1. How do we reach Hebron? 2. How far south of Jerusalem is it? 3. What wilderness do we pass as we ride down to Hebron? 4. Who was born in this region? 5. What roads lead out of Hebron? 6. Is Hebron situated in a valley or on a hillside? 7. Is the country fertile? 8. What thrives there? 9. Describe the houses of the town. 10. For whom is Hebron a market? 11. Why? 12. What is the ancient distinction of Hebron? 13. In what way are Abraham and the other patriarchs connected with Hebron? 14. In what way are Joshua and Caleb connected with Hebron? 15. In what way are David and Absalom connected with Hebron?

To Beersheba. — We are now bound for the extreme southern border of Palestine. As Dan was the highest point in the north, so Beersheba is the town farthest down in the south of Palestine. It is the last town we pass on the ancient caravan route to Egypt, and the first town the Egyptians encounter when they emerge from the desert. Beersheba is 27 miles below Hebron, and Hebron is 20 miles from Jerusalem.

Leaving Hebron we pass through what is called *the South country*. This is an arid white limestone upland with many caverns in the hills. Approaching Beersheba, we find it to be a cluster of wells on the open desert. Its beautiful sward of short green grass, interspersed with crocuses and lilies, and its abundant sweet water, the best in all the south of Palestine, make it a paradise for the weary and dusty traveler.

Beersheba was an important spot in the patriarchal age. Here Abraham dug a well for his flocks and planted a grove. He resided here for about 75 years after the destruction of Sodom. Most of the 180 years of Isaac's life were spent in or about Beersheba. Here Abraham was told to saddle his ass and offer his only son Isaac on Mount Moriah. Here when Isaac was old and blind, Jacob secured the birthright of Esau. From here Jacob fled northward to Bethel, and then far beyond the Jordan. When Jacob was a very old man and went down to visit Pharaoh and to see his son Joseph, he started for Egypt from this town. In Beersheba Samuel made his sons judges. In Solomon's day the great Egyptian trade established by the king must have passed through here. Elijah stopped here on the way to Horeb, in his flight from Queen Jezebel.

The ancient wells are still used by the Bedouins for their flocks. They are walled with solid masonry and

surrounded with stone drinking-troughs for the camels and flocks. The curbstones are worn into deep grooves by the action of the ropes.

Questions.—1. Where is Beersheba? 2. How far below Hebron is it? 3. Through what kind of country do we pass to reach it? 4. Describe this spot. 5. Did Abraham ever live here, and when? 6. What other events occurred here in the lives of Isaac and Jacob? 7. What was done here in Samuel's day? 8. Why was the place important in Solomon's day? 9. What prophet stopped here, and when? 10. Describe the wells at Beersheba.

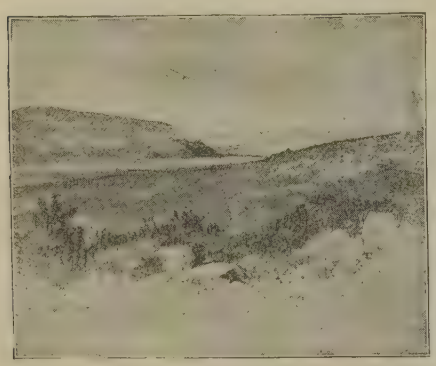
The Shephelah and its Valleys.—From Beersheba northward lies the land of the low hills between Philistia and Judea called Shephelah. They extend from the south up as far as the Valley of Ajalon. In the six wide valleys that cross these hills and that run up through passes and defiles into the heart of Judea, there are streams with broad beds, olive groves, vineyards, barley fields, moorlands with rich grass, and border-land brushwood. In some periods this region belonged to the Philistines, in others to the Israelites.

The Southernmost Valley skirts the southern base of the low hills and makes its way to the sea a few miles south of Gaza. (See Map, p. 26.)

The Second Valley.—In this valley, which runs from a point below Hebron to the sea near Gaza, Sennacherib's army probably was smitten.

The Valley Next Above begins with a defile opposite Hebron, widens out into a broad open valley, and enters the sea a few miles north of Ashdod. In it is the ancient capital of the whole hill-country.

The Vale of Elah.—The next valley to the north is probably what was the Vale of Elah. Winding in from the coast, among the hills, it curves south toward Hebron, and north toward Bethlehem. It is narrow, except at the fertile plain in which the two branches from Bethlehem and Hebron meet. This plain is probably the place where David slew Goliath in the presence of the two opposing armies. In the middle of the valley runs the bed of a brook strewn with smooth, white pebbles. The ridge on either side of the valley rises to a height of 500 feet. From the rear of the Israelitish army's position the narrow pass goes right up to Bethlehem, David's home, only twelve miles away from the camp. In the same valley is David's stronghold of Adullam.



Valley of Elah.

The Vale of Sorek.—This next valley to the north is the one in which the new railway runs up from Joppa to Jerusalem. Through here the Philistines advanced to the attack of Judea in the days of the Judges, and of David. At the point where this valley reaches the high mountain land it meets two cross valleys and forms a great basin. This, doubtless, was Bethshemesh, whither the lowing kine brought the ark. On the hillside is the spot where Samson probably was born. Just over the low ridge are the vineyards of Timnath, where Samson killed the young lion. Beyond is the Philistine plain, into which he sent the three hundred foxes with fire-brands on their tails to burn the harvest.

The Vale of Ajalon.—The most northern of the valleys is the Vale of Ajalon, which the present road to Jerusalem crosses. In the hill-country it is a broad, green upland vale, (See picture, p. 25) from which three narrow gorges lead up to Jerusalem. Of these Bethhoron is one. Joshua drove the Canaanites down this valley on the day when he told the sun and moon to stand still. Saul and Jonathan, and later David, smote the Philistines and drove them down this valley.

We have now completed our circuit of the noted places in Judea, on the north, south and west. On the east, there still remains the plain of Jordan, and the city of Jericho, which will be described later in connection with the River Jordan; and the Great Wilderness of Judea, running down to the borders of the Dead Sea.

Questions.—1. What are the Shephelah? 2. To whom did they belong? 3. Describe the cross valleys in them. 4. What do you know of the southernmost valley? 5. What do you know of the valley next above? 6. For what is the vale of Elah famed? 7. What runs up the vale of Sorek? 8. How did the Philistines use this valley, and when? 9. Describe the great basin at the head of this valley, and the history connected with the neighborhood. 10. What is the northernmost valley? 11. What do you know of the history connected with this valley? 12. What two parts of Judea still remain to be described?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Bethany.**—Jesus visits Martha and Mary in winter, p. 58. Comes to Bethany before the Passover, p. 65. Goes

to Bethany, p. 69. Ascends from Bethany, p. 95. **Bethlehem.**—Micah's prediction, p. 2. Jesus born there, p. 4. The shepherds return to Bethlehem, and the Wise Men arrive, p. 4. Ruth returns to Bethlehem, p. 178. **Hebron.**—Sarah and Abraham buried, p. 141. The spies came to Hebron and cut off a cluster of grapes, p. 158. Hebron given to Caleb, p. 170. Samson carries the gates of Gaza to Hebron, p. 180. David made king at Hebron, p. 198. **Beersheba.**—Elijah comes to Beersheba, p. 220.

CHAPTER X.

THE GOVERNMENT OF PALESTINE.

"Jesus was born in Bethlehem of Judea, in the days of Herod the King."—MATT. 2: 1.

"In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea . . . . Annas and Caiaphas being the high priests."—LUKE 3: 1–2.

"Their rulers, and elders and scribes, and Annas the high priest, and Caiaphas . . . . were gathered together at Jerusalem."—ACTS 4: 5–6.

Governed from Rome.—Palestine was not a free country. The Roman emperor appointed a governor over it as our President appoints a governor over the territory of Alaska. Thirty-three years before the Christian era, a brilliant young soldier, one of a family of native princes from Edom in the south, was made governor of Palestine with the title of king. He was Herod the Great. He ruled until April 1st, 4 A. D., when he died at the age of seventy, full of wickedness and crime. He had murdered his wife, sons, and nephews, as well as the infants in Bethlehem, and attempted to execute a large number of his nobles at the moment of his death that the country might be in mourning. He was a warrior and a builder. It was he who erected the magnificent temple for the Jews in Jerusalem in which the Saviour taught and which was 46 years in building.

Questions.—1. Was Palestine a free country? 2. How was it governed? 3. Tell what you know of Herod the Great. 4. When did he die? 5. Of what crimes was he guilty? 6. What did he erect? 7. How long was it in building?

The Saviour's Youth.—Our Saviour was born under the Roman rule of Herod the Great. He grew up within twenty miles of Herod's capital, from which Rome poured her soldiers and officials upon the land. His eyes must have been familiar with the pavements, bridges, milestones, decrees and coins of the Roman empire. He must have heard of the Greek temples, theatres, forums, public baths and colonnaded streets with which Herod embellished the land. He must have come into contact with the Greek spirit which Herod caused to breathe across Galilee and Judea.

Herod's Capital.—As the Jews in Jerusalem were bitter against Herod, and the city was far inland from the Roman ships and soldiers, Herod chose a spot by the seaside sixty miles to the northeast, and built a magnificent capital there calling it Cæsarea in honor of the emperor. In this new civil and military capital of the Holy Land both Herod and the Roman governors after him fixed their royal residence. Cæsarea was the gateway to Rome, and the centre of heathendom. There were sumptuous palaces and large theatres. Two statues of Augustus and of Rome stood on the great white heathen temple that shone out over the harbor to the far seas. Into the water 120 feet deep, quays and towers had been built to

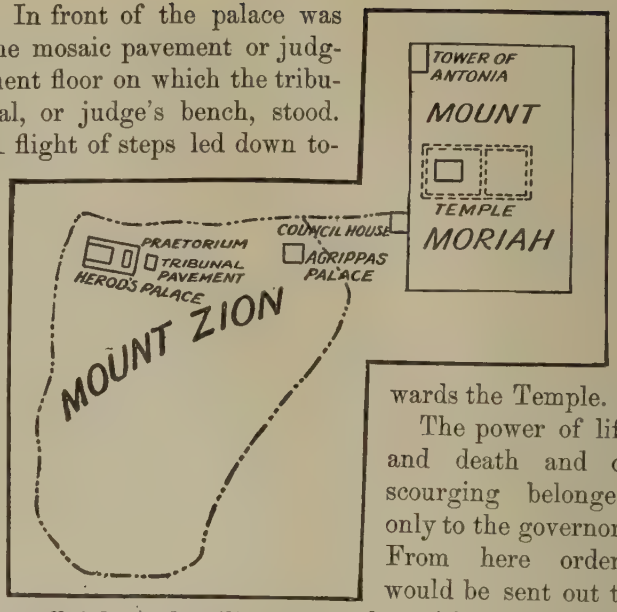
Harbor of Cæsarea.

break the force of the waves and secure accommodations for sailors. More Gentiles lived here than Jews. Yet there was more justice here than in turbulent and fanatical Jerusalem. The government protected Christianity against the hatred of the Jews.

Paul landed in this harbor from Ephesus on his way to Jerusalem when his friends sought to detain him and he said, "What mean ye to weep and break my heart?" The Roman guard brought him down here again at night when his life was no longer safe in Jerusalem. The Jewish authorities followed and attempted to have him taken back to Jerusalem. Here he was brought before governors, and lived as a prisoner with a certain amount of liberty, for two years. Here he would have been acquitted if he had not appealed to Cæsar. In one of its magnificent palaces probably, standing in chains, he made his noble speech before Felix and Festus, and Drusilla, Agrippa and Bernice, characters at once famous and infamous in their day. Cæsarea was the residence of Philip. In Cæsarea the good Cornelius fasted, prayed and gave alms; and in this city the Holy Ghost first was granted to the heathen, and the first of the Gentiles were baptized.

Questions.—1. Where was Cæsarea? 2. Who built it? 3. After whom was it named? 4. How far was it from Jerusalem? 5. What public buildings did Herod erect? 6. Why was the city important? 7. What were the majority of the inhabitants? 8. What prominent Gentile soldier lived in Cæsarea? 9. Who came there to baptize him? 10. Which of the seven deacons made his residence at Cæsarea? (Acts 8: 40.) 11. Who sailed from Cæsarea to Tarsus? (Acts 9: 26–30.) 12. Who landed at Cæsarea from his missionary tours? (Acts 18: 22; 21: 8.) 13. Who was sent under guard to Cæsarea? 14. How long was St. Paul kept in prison at Cæsarea? (Acts 24: 27.) 15. Who was Roman governor at this time? (Acts 25: 1–8.) 16. Where did Festus call St. Paul before him? (Acts 25: 6–12.) 17. Before whom did St. Paul plead his cause at Cæsarea? 18. To what city was St. Paul sent from Cæsarea? (Acts 27: 1, 2.)

Government Headquarters in Jerusalem.—On the great festivals or when there were any fears of a tumult, the Governor repaired from Cæsarea to Jerusalem with his soldiers. The latter were placed in the tower of Antonia whence they could readily command the Temple and places where mobs were likely to assemble. The Governor's headquarters, called the Prætorium, were several squares west of the Temple in Herod's new palace on Mount Zion.



In front of the palace was the mosaic pavement or judgment floor on which the tribunal, or judge's bench, stood. A flight of steps led down towards the Temple.

The power of life and death and of scourging belonged only to the governor. From here orders would be sent out to the officials and military in other cities and towns. Thus it was from here that the centurion in Capernaum received his authority. This prætorium (or military court house) will come before our eyes again when we see the priests and people bringing Jesus as a prisoner to Pilate the governor.

Questions.—1. At what times did the governors go to Jerusalem? 2. What was the military centre in Jerusalem? 3. Where was the governor's headquarters? 4. Describe them. 5. From where did the military governing the other cities and towns get their authority?

The Jews and the Romans.—The Jews hated the Romans for governing them, and they hated Herod the Great, who claimed to be a Jew, for being a friend of the Romans. Herod stood between the Jews and the Romans. He gained many privileges for the Jews from the Romans, that subject lands usually did not receive. On the other hand, he helped the Romans to keep the country at peace under their yoke.

Questions.—1. Were the Jews satisfied with Roman dominion? 2. Why were they not satisfied with Herod the Great? 3. What did he do for the Jews? 4. What did he do for the Romans?

How the Jews Governed Themselves.—The Jewish government was altogether religious. The church governed the state. The Old Testament was the law-book. The chief priests were at the head of affairs. The scribes, men who understood and taught the Old Testament, were the lawyers. The crimes, punishments and duties of citizenship were laid down

in the Old Testament. As in our country, so in Palestine there were political parties.

The Sadducees were the great party of the priests. They were the ruling party. Many of them were office-holders in Church and State. They had control of the temple and were both aristocratic and wealthy. They accepted favors at the hands of Herod and some of them defended his policies. This class of Sadducees were called the Herodians. They were interested in the advancement of the family of Herod, friendly to the Roman rulers and to all Gentile customs. The Sadducees were broad, and many of them worldly minded.

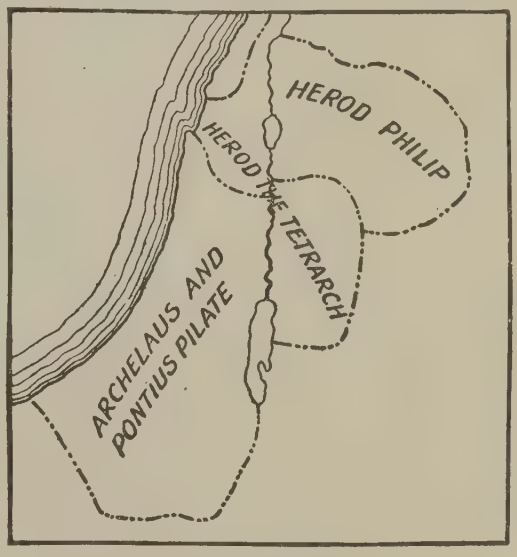
The Pharisees.—Against the Sadducees was the party of the Pharisees. The Pharisees were the leaders of the people. Many of the scribes (*i. e.*, teachers of the Old Testament) were Pharisees. Their centre of power was not in the Temple but in the synagogues. The Pharisees were very strict. They paid great attention to the multitude of little things in the laws. Many of them were very narrow-minded. They did not get on well with the Roman government. They would have preferred to go to war and to die for the independence of the Jewish people.

The Sanhedrin.—All these classes were represented in the great Council of the Jews. The members of the Council were the rulers of the people. The chief priest often was its president. Such was the case with Annas and his son-in-law Caiaphas. The chief priests,—that is, ex-high priests,—and the heads of the twenty-four courses or classes of priests were members of this Council. The elders,—perhaps the princes of tribes or heads of families,—the scribes and leading Pharisees also belonged to this Council. There were seventy members in all. They seem to have met daily, every morning in the temple or in the Council House near the temple. (See the Map p. 32 for Council House.)

The Sanhedrin governed in Jerusalem as the local Court and City Council and as the Supreme Court of all Palestine. It could try and convict on its own law, but it could not punish in capital cases. Jesus was brought before this court as a false prophet, and Peter, John, Stephen and Paul as teachers of error and deceivers of the people. It was the high priest, probably as president of this court, who gave Paul authority, before he was converted, to go to the synagogues of Damascus and bring Christians bound unto Jerusalem. Herod the Great many years before had gathered this court together when the Wise Men arrived in Jerusalem and demanded from it the name of the place where the Saviour would be born.

Questions.—1. Of what nature was the Jewish government? 2. What was its law-book? 3. Who were at the head of the government? 4. Who were the lawyers? 5. What two parties were there? 6. Tell what you know of the Sadducees. 7. Tell of the Pharisees. 8. Of whom was the Sanhedrin composed? 9. What were its powers? 10. Who were brought before it?

The Line of Rulers.—Herod the Great died 4 A. D., while our Saviour was a boy. The Romans then established a government of four persons calling it a Tetrarchy. That is, they divided the land into four parts and placed a tetrarch or governor over each. Herod had willed his kingdom to his three sons, and the



Map of Tetrarchies.

Romans made each of them a governor over one part, and added a small fourth part near Damascus for a governor named Lysanias. One of the three parts was composed of Judea and Samaria, and this province was given to Herod's son Archelaus. But he was deposed after two years (6 A. D.), and for the next thirty years Judea was ruled directly from Rome by Roman governors, of whom Pontius Pilate was the sixth. Pilate ruled from 26 A. D. to 36 A. D., and under him the crucifixion of our Saviour took place.

While Herod's son Archelaus and later the Roman governors were ruling over Judea and Samaria, another son of Herod named Antipas and called Herod the tetrarch, was ruling over Galilee and Perea. It was

this Herod who married his brother's wife, and imprisoned and beheaded John the Baptist for telling him of his sin. It was this Herod, too, whom our Saviour called *a fox*, and who desired to see Jesus do a miracle. He happened to be in Jerusalem when Jesus was being tried, and though Pilate and he had been enemies, Pilate, when he heard that Jesus came from Galilee and "belonged to Herod's jurisdiction," sent Him to Herod, thus making Herod his friend again.

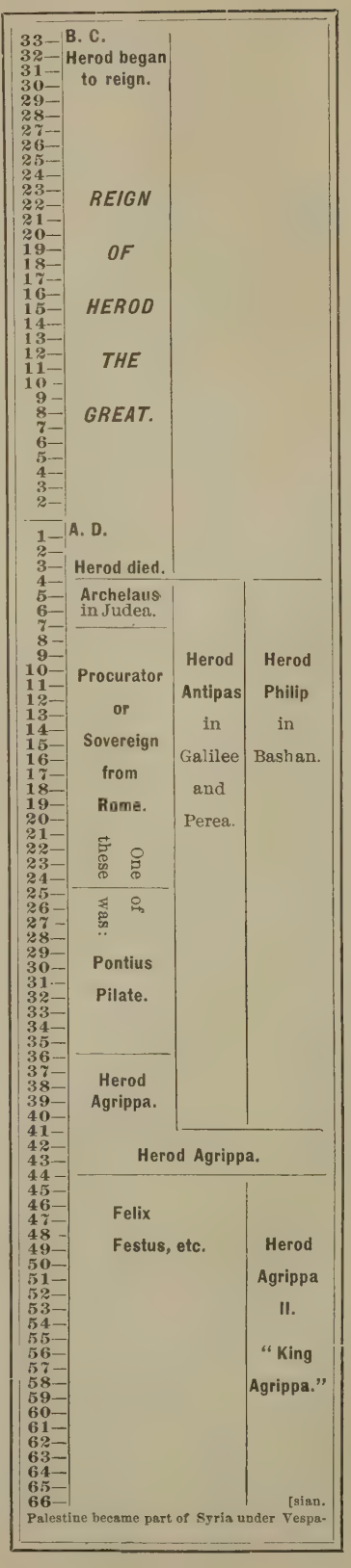
The third son of Herod, Herod Philip, ruled over the province east of the sea of Galilee toward Damascus. He was a mild ruler and greatly beloved by his subjects. He is mentioned but once in the New Testament.

This was the government over Palestine during our Saviour's ministry, death and resurrection. There were three provinces and three governors, Pontius Pilate, Herod the Tetrarch, and Herod Philip, Tiberius Cæsar being emperor over all. But in the year 37 A. D. the Romans made a grandson of Herod the Great, named Herod Agrippa, ruler over Pilate's province; and four years later Agrippa was made king over all three provinces, as his grandfather had been. He reigned over more territory than any Jewish king since Solomon. He was the "Herod the King" who, to please the Jews, persecuted the Christians in the year 44 A. D., slew the apostle James, imprisoned Peter, and, inflated with pride, died by the judgment of God at Cæsarea.

After he died the whole country went back under the rule of Roman governors, except the part of Herod Philip east of the sea of Galilee, which was given to the 17-year-old son of Agrippa (Agrippa II.) It was this latter Agrippa before whom the Apostle Paul made his masterly defense, and of whom he asked, "King Agrippa, believest thou the prophets?" He was the last of the Herods.

Examine the table to the right. We see when Herod the Great began and ended his long reign, and in what years Archelaus, Pilate, and the four later Herods ruled.

Questions.—1. When did Herod the Great die? 2. Into how many parts did the Romans now divide the Holy Land? 3. Whom did they make the rulers? 4. What part had Archelaus? 5. When was he deposed? 6. Who was the sixth after him? 7. Between what years did Pilate rule? 8. Who was ruling at this time in Galilee? 9. What do you know of this Herod Antipas, the Tetrarch? 10. How were he and Pilate made friends? 11. Who was Herod Philip? 12. When did Herod the Great's grandson, Herod Agrippa, begin to rule? 13. What do you know of this Herod? 14. What do you know of his son Agrippa II?



WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PERSONS. — **The Roman Emperor,** p. 3. Tribute to, p. 70, p. 78. Paul appeals to, p. 125. **Herod the Great,** King of Judea, p. 3. Wise Men and Herod, p. 4. Herod rebuilds the temple, p. 260. **Pharisees and Sadducees.**—John condemns them, p. 9. The Pharisees and the Herodians take counsel to destroy Jesus, p. 24. They seek to entrap Him, p. 70. The Pharisees speak of Jesus, p. 68. Christ pronounces woes upon the Pharisees, p. 70. The Sadducees put Peter and John in prison and bring them before the council, p. 99. Stephen brought before the council, p. 104. Paul brought before the council, p. 124. **Pilate,** Governor of Judea, p. 8. Tries Jesus, pp. 78–80. **Herod Antipas, the Tetrarch.**—Jesus sent to him, p. 79. **Herod Agrippa,** kills James, imprisons Peter, and dies at Cæsarea, p. 110. **Felix.** Paul taken to Felix, p. 124.

WHAT IS THE PRACTICAL LESSON?

Love not the world. . . . The world passeth away and the lust thereof: but he that doeth the will of God abideth forever. — 1 John 2: 15, 17.

CHAPTER XI.

GALILEE.

"Jesus came from Nazareth of Galilee and was baptized of John in Jordan."—MARK 1: 9.

"And Jesus went about all Galilee preaching and teaching in their synagogues."—MATT. 4: 23.

Boundaries of Galilee.—Galilee is the country north of Samaria and south of the mountains of Lebanon. It extends to the Mediterranean and to Phœnicia on the west, and to the Jordan and the Lake of Gennesaret on the east. Its southern border, separating it from Samaria, is the great plain of Esdraelon. The boundary runs along the base of Mt. Carmel and of the hills of Samaria to Mount Gilboa, and then descends the long and deep valley of Jezreel to the Jordan. Near the juncture of the plain and the valley, and to the north of Mt. Gilboa, are the two single mountains of Little Hermon and Tabor.

Map of Galilee.

North of the great plain and rising out of it is the hill country, whose low wooded slopes sink gracefully into broad winding vales of richest green. Nestling among these hills were many towns and villages, of which Nazareth was one. Meadows and pastures, fields and gardens, extensive olive orchards and vineyards, broad acres covered with wheat and barley, fountains and rivers, roads and towns dotted the country. Springs and brooks coming down from the heights of Lebanon feed the Jordan and the Lakes Merom and Gennesaret.

Lower Galilee consists of the great Plain and the hill country rising out of it. Upper Galilee is the whole mountain range lying still further to the north, and is separated from the lofty mountains of Lebanon by a deep ravine. The summit of Upper Galilee is a beautifully wooded table-land, broken by ridges and valleys in alternate succession. Upland parks and beautiful plains, green glades and wild glens run down toward the east and west.

Contrast between Galilee and Judea.—In place of the bare jagged rocks, the wilderness, the waterless field, the deep ravines and inaccessible table-land of Judea, Galilee abounds in wooded hills and valleys, running streams, green fields, and possessed a teeming population.

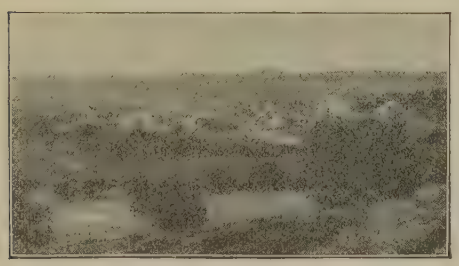
Leading Features.—Snowy and glittering Hermon lifting itself to the sky on the north controls the landscape of the whole province. The peak of Jebel Jermuk on Mount Naphtali, in Upper Galilee; the hollow of Jordan and blue Gennesaret on the east; the group of Nazareth hills and valleys sinking to the southern plain in which isolated Tabor stands guard with a beauty all its own; the breast of Carmel rising high to the southwest; and the great sea to the west, are prominent features of the land.

Questions.—1. Bound the province of Galilee. 2. What lands did the territory of Galilee include? 3. What plain separates it from Samaria? 4. Describe this southern

border. 5. Where are the mountains Little Hermon and Tabor? 6. What country is north of the plain of Esdraelon? 7. Describe the hill country. 8. What natural features are to be found among these hills? 9. What can you tell of the springs and water of the province? 10. Mention the two lakes. 11. Of what does Lower Galilee consist? 12. Describe Upper Galilee. 13. Mention the leading features of the province.

Our Lord and Galilee.—Galilee was the home of our Lord. His childhood was spent at Nazareth, and when He entered on His ministry He made Capernaum His residence. The greater part of the first three gospels is taken up with our Lord's activity in Galilee. That He was familiar with Judea we saw from His use as illustrations of the vineyard, the fig-tree, the shepherd and the road to Jericho. But that He was thoroughly at home in Galilee we see from His parables taken from the fisheries, the corn-fields, the merchants, the rulers, the rich men, and the flowers; and from the fact that the apostles were nearly all Galileans by birth or by residence. To Galilee belong the sermon on the mount, the raising of the widow's son, the stilling of the tempest, the feeding of the five thousand, the transfiguration, the calling of Matthew from the custom house, the draught of fishes, the little child taken into the Saviour's arms, and His mountain refuge for secret prayer. Here were the sky, fields, grass, trees, birds and animals He used in His similes. Here life is sunny and free. We see the sowing and reaping, the fishing and mending of nets, the centurion walking on the street and the demoniac crying out that his name was legion. Here we see the market places, streets and lanes, the pulling down of barns and building of greater, the sins of a cosmopolitan city and all the things "after which the Gentiles seek." It is these sights from the land of Galilee that now instruct mankind.

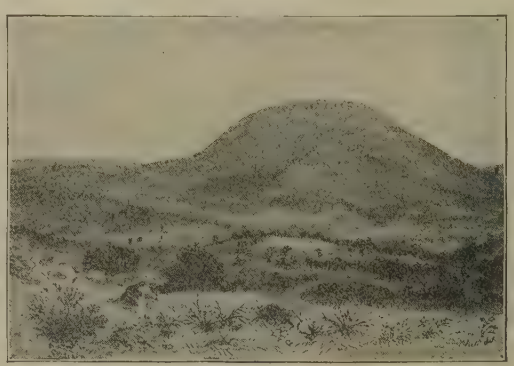
The Plain of Esdraelon and the Mountain of Gilboa.



View from Jenin across to the Galilean Hills.

Questions.—1. Whose home was in the country of Galilee? 2. Where did He spend His childhood? 3. In what city did He make His residence during His ministry? 4. Which Gospels tell us of our Lord's activity in Galilee? 5. What illustrations did our Lord take from the land of Judea? 6. Mention some of the illustrations that He found in the land of Galilee. 7. What events in our Lord's life occurred in Galilee? 8. What natural Galilean scenes are pictured in the parables?

Galilee as a Centre of Commerce.—While Judea is penetrated by no great through roads, many of the world's famous highways run across Galilee. The historic west road from Damascus to the Mediterranean, called the "Way of the Sea," passed through Capernaum. The Romans paved it and took taxes from its traffic. The road from the Mediterranean down the vale of Jezreel was the road for Arabia. Up it have come through all ages the Midianites from the east. In our Saviour's day it connected Rome with the Asian or Assyrian frontier of the empire. Chariots, military troops, officers and mer-

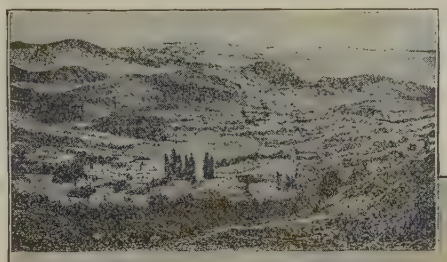


Mt. Tabor.

chants passed down this road. "Up and down these roads the immortal figures of the Parables passed. By them came the merchantman seeking goodly pearls, the king departing to receive his kingdom, the friend on a journey, the householder arriving suddenly upon his servants, the prodigal son coming back from the far-off country."

Questions.—1. By what means did Galilee become a centre of commerce? 2. What road passed through Capernaum? 3. Who paved it and what did they take from its traffic? 4. What road led down the vale of Jezreel? 5. Who came up this vale from the east? 6. How was it in our Saviour's day? 7. Who passed up and down them? 8. Mention some of the figures in the parables probably connected with these roads.

The Towns of Galilee.—NAZARETH was the home of Joseph and Mary. There the Annunciation took place. Thither the holy family went after their return from Egypt. Scripture terms it the native country of Jesus. Here he grew into boyhood and manhood. Through life He was known as "The Nazarene." He taught in the synagogue here and was dragged by His townsmen to the precipice to be hurled to death. "Jesus of Nazareth" was written over the cross, and after His ascension He revealed Himself unto Paul by this same name.

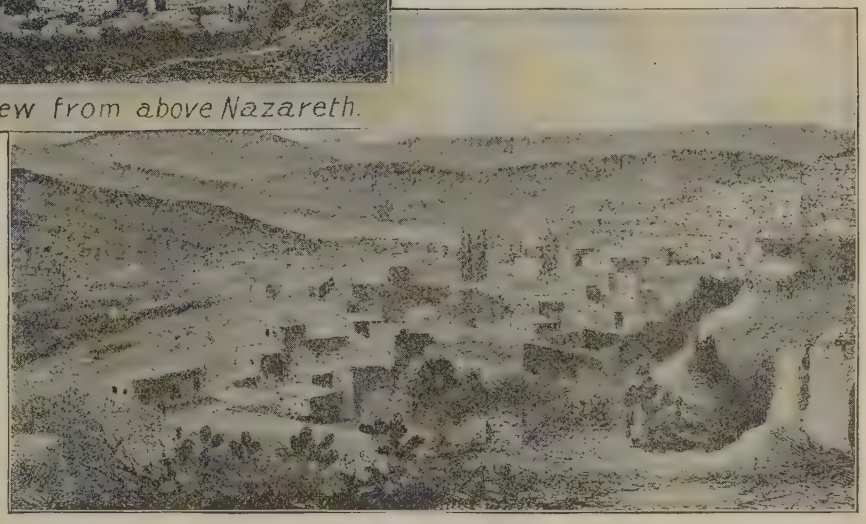


View from above Nazareth.

The town is in a basin among the lower hills of Galilee just before they sink into the plain. It lies on the south-eastern slope of the hill behind it. Fifteen gently rounded hills rise round the basin like the edge of a shell to guard it from intrusion. The valley is covered with fields and gardens divided by cactus hedges. The streets rise in terraces on the hill slopes. The flat houses shine with dazzling whiteness from among gardens, fig-trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. Doves coo in the green clumps of the olives and stately palms. Great butterflies flit over the hillsides and flocks of sheep and goats feed on the slopes. Through the little plain the brook ripples from the one spring in the valley near the town. In the interior of the houses "mats or carpets are laid loose along the walls; shoes and sandals are taken off at the threshold; from the centre hangs a lamp, which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colors, which contains the books or other possessions of the family; on a ledge that runs round the wall, within easy reach, are neatly rolled up the gay colored quilts, which serve as beds, and on the same ledge are ranged the earthen vessels for daily use."

On the summit of the hill upon whose slope the town is built is one of the most beautiful and sublime spectacles of the Holy Land.

"Standing here the boy Jesus must have looked to the southern hills which hide Jerusalem, anticipating the day when His glad feet should ascend its holy courts. Standing here His thoughts ran out across that blue sea to the isles of the Gentiles. Looking down upon fertile and sunny Esdraelon, did He recall the heroes of His country's history who had marched in battle array across it—Barak and Gideon and Saul? Looking over to Mount Carmel did His thoughts kindle with memories of the dauntless prophet standing alone for Jehovah against the ministers of Baal; and did He picture to Himself Elijah running fleetly across the plain below, outstripping the chariots of Ahab from Carmel to Jezreel, while behind Him the welcome storm-clouds were rolling up from an angry sea?"



Nazareth from the North.

Here the boy Jesus would catch a glimpse "of the pilgrims returning from Jerusalem, of the merchants coming up from Egypt, of the Midianite caravans coming up from the Jordan, of the caravans travelling to the sea from Damascus and of the Roman eagles and legions, the princes and noblemen on their way to the eastern frontier of the empire." Yet the village hidden by its encircling heights was full of rest, peace and pastoral quiet.

Mt. Carmel.

Questions.—1. Whose home was at Nazareth, and what took place there? 2. Who returned thither, and when? 3. By what name was Jesus known? 4. Where did He teach and what happened to Him here? 5. What was written over the cross? 6. To whom did He reveal Himself by this same name? 7. Describe this town of Nazareth. 8. Tell us about the valley, the streets, the flat houses, and other things in this place. 9. What can be seen from the summit of the hill? 10. Who stood here, and what may have been His thoughts? 11. Whom may He have pictured to Himself as running across the plain below? 12. Of what could He catch a glimpse?

Other Places in Galilee.—About five miles northeast of Nazareth is Cana. Six miles east of Nazareth is Mount Tabor. Eighteen miles east is the Lake of Gennesaret. Eight or nine miles south and southeast are Nain and Endor. Nazareth is at least a three day's walk north of Jerusalem. From Nazareth Capernaum is a long walk down hill to the northeast.

Cana was the village northeast of Nazareth, and about two hours' walk from the latter place. It was on the road to Capernaum from Nazareth. Up this road into the hill country where Cana lay, the nobleman went when he heard that Jesus was there and besought the latter to come down to Capernaum and heal his son. Before this time our Lord had performed His first miracle at Cana at a marriage-feast, in the presence of His disciples and His brethren, who probably found it an easy matter to walk over from Nazareth in order to be in attendance. Cana was the home of Nathanael.

Nain was south and east of Nazareth by a little greater distance than Cana was north. It lay on the northwestern edge of little Hermon, where the ground falls into the Plain of Esdraelon. The name means "The Lovely," and may have reference to the delightful view of the Plain stretching out before its inhabitants.

Endor is situated on the other side of the same mountain. It is on the northeast corner of the lower ridge. It faces Mt. Tabor and overlooks a valley between them four miles wide. Endor is an Old Testament town and originally belonged to the Philistines. Here Sisera and Jabin were killed, and here Saul came the night before his death, by the rough road from Gilboa eight miles to the south, to ascertain his fate from the witch of Endor. The rock of the mountain on which the village stands is hollowed into weird caves.

Cæsarea Philippi was the town way to the north in the mountains of upper Galilee, which Herod Philip, the tetrarch, embellished and made his capital. It was called the Cæsarea of Philip to distinguish it from the

Nain and Little Hermon.

Cæsarea in Samaria built by Philip's father. It was a heathen place in "Galilee of the Gentiles," and Philip built a white marble temple to Augustus, where, near by, the Greeks had erected a shrine to their god Pan. The modern name of the place is Banias. Here

in the mountain under a high cliff is a great cavern, and in this cavern there bursts and bubbles along a line of thirty feet the main source of the Jordan river. There are waters and springs on every side. Hither our Lord retreated from the hostility of the Jews, and from this northernmost corner of the land He set His face steadfastly to Jerusalem, where He knew He should die. One of the foothills of Hermon, overlooking the town, probably was the spot where our Lord was transfigured. Here, too, Christ questioned His disciples as to His own character: "Whom do men say that I, the Son of man, am?" Before their eyes, as they sat and spoke together, were the military power of Rome and pagan idolatry in its most fascinating forms.

Other Towns.—Galilee is said to have had no less than 240 cities and villages in its borders in the time of Christ.

Questions.—1. Can you mention any other places in Galilee? 2. What can you tell of Cana? 3. What do you know of Nain? 4. Describe Endor and mention the two events for which it is famous. 5. Where was Cæsarea Philippi? 6. How did Philip the Tetrarch make it famous? 7. What is its modern name? 8. Describe the source of the Jordan found here. 9. Why did our Lord come here and where did He go from hence? 10. Where was our Lord transfigured? 11. What question did Christ put to them here also?

WHAT SUBJECTS IN THE LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES. **Galilee.**—Northern part of the divided land of Israel, p. 209. Jesus leaves His home in Galilee and comes to John to be baptized, p. 8. Multitudes call Jesus the Prophet of Nazareth of Galilee, p. 68. The angel tells the disciples that they shall see the risen Lord in Galilee, p. 90. The Lord shows Himself to the disciples at the Sea of Galilee, p. 93. **Nazareth.**—Jesus taken to Nazareth and brought up there, p. 4. Jesus lives, preaches at, and leaves Nazareth, p. 8. **Cana.**—Jesus goes to the marriage, p. 9. **Nain.**—Jesus raises the widow's son, p. 33. **Endor.**—Saul consults the witch, p. 195. **Cæsarea Philippi.**—Jesus goes to this city, p. 44.

PERSONS. **Galileans** receive Jesus with joy, p. 18. Peter called a Galilean, p. 80. Pilate hears that Jesus is a Galilean, p. 79. The disciples called Galileans at Pentecost, p. 98. **Matthew** called, p. 26. **Joseph and Mary at Nazareth**, p. 4. **Sisera** killed at Endor, p. 174.

WHAT ARE THE PRACTICAL LESSONS?

See Luke 4: 16-21, and Acts 14: 10-12.

CHAPTER XII.

THE SEA OF GALILEE AND ITS CITIES.

"And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast." —MARK 4: 13.

"Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea."

"And when he was entered into a ship, his disciples followed him, and behold there arose a great tempest."

"And He said unto the sea, Peace, be still. And there was a great calm."—MARK 5: 39.

(For points in this Chapter, consult Map of Galilee in Chapter XI.)

The Sea of Galilee is a large oval lake in the course of the river Jordan. The sea resembles a great blue harp lying flat in the deep hollow of its encircling hills, with the river attached at the lower end like a loose and flying harpstring falling to the earth. The foot of the harp is toward the south, and its widening side toward the northwest. The distance across its broadest stretch is a little less than 7 miles, and

its length from top to bottom is 13 miles. The waters, sunk into the heart of the mountain wall, are very still and very blue. A white ribbon of sandy beach strewn with beautiful pebbles ornaments its western and northern shores.

On the north the muddy Jordan enters the crystal sheet by an inlet concealed in flowery green thickets, and above the foldings of moor and mountains the snowy head of Hermon is visible. To the south opens the wide valley-plain created by the issue of the Jordan from the lake and its juncture with the Yarmuk a little lower down. On the east of the lake the table land, furrowed by ravines, rises from the water's level to a flat summit nearly 2,000 feet high, and on the west moors and plateaus back up irregularly into the mountains of Galilee.

Questions.—1. Describe the Sea of Galilee. 2. What does it resemble? 3. What is the distance across its broadest stretch? 4. Its length? 5. What ornaments its northern and western shores? 6. Where and how does the river Jordan enter the Sea of Galilee? 7. Describe the eastern shore of the Sea. 8. Describe the western shore.

This is the sea rendered so memorable by the earthly presence of our Lord. This beach was His familiar walk. From this shore He put out a little way upon the water to teach the multitude. From boats and nets here He called His disciples. Over these waters He sailed to that mysterious eastern shore where the hungry multitudes were fed, and where, when night had fallen, He went apart to pray. In storm and darkness the waves of this sea fell to calm at His command, and they bore His bodily form upon an unknown pathway on their surface. Everywhere about the shore we trace His footsteps, and at every point locate some act of His ministry.

Plain of Gennesaret.

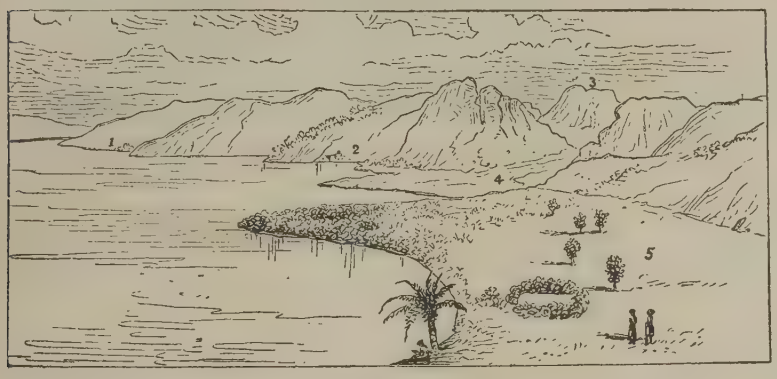
The shore of this inland sea was a circle of cities and beautiful gardens, in a tropical atmosphere, where palms, grapes and figs bloomed and ripened for ten months in the year. The waters were covered with fleets of sails. The plains and meadows and borders of streams were a wealth of ferns and flowers and great woods probably shaded the eastern plateau and the rising mountains. Despite the heat of the region the water was sweet and clear, full of fish, and had a surface of sparkling blue. There were strong west breezes throughout the summer and winds created by the lake with sudden and very violent storms. At two points, one on the northeast, and the other on the northwest, the mountains recede to the distance of several miles and beautiful plains of great fertility are found. The point on the northwest side is the famous plain of Gennesaret, on which most writers think the city of Capernaum was situated. Named after this plain the whole sea was sometimes called the "lake of Gennesaret." The plain is about one mile broad and two and a half miles long, and was one of the most charming spots in Palestine. Numbers of rivulets tumble down the hillside into the sea. The grass is green as emerald. The flowers are luxuriant. The full harvests ripen a month earlier here than they do elsewhere, "Gennesaret" means "Garden of abundance."

Questions. — 1. What renders this sea memorable? 2. Mention some of the incidents connecting the sea with our Saviour's presence. 3. Were there any cities on the shore of the sea? 4. Describe the vegetation of the shore. 5. Describe the climate. 6. Describe the water and the wind. 7. Describe two plains on the north. 8. Which was the plain of Gennesaret? 9. Describe it more particularly. 10. What name was sometimes given to the Sea of Galilee?

Capernaum.—On this rich, busy plain probably was the great city of Capernaum, which our Saviour chose as His residence after He was driven away from Nazareth. The reason He lived and wrought here, no doubt, was because from this city the good tidings of His truth would spread more rapidly than from any other spot. Roads led from here to Damascus, Babylon and the Euphrates; to the cities of the

Ruins of Synagogue near Capernaum.

Mediterranean coast which were in touch with Europe; to Jerusalem, Hebron and Egypt on the south; and to the thickly populated districts east of the Jordan. Merchants, travellers, messengers and bearers of news, and officers passed through this city on business or pleasure. The city was a busy center of commerce, flourishing and proud. Roman taxes were gathered, and Roman soldiers were quartered here. Its marble buildings are said to have been "mirrored in the limpid sea." Here was the synagogue built by the Roman Centurion in which our Lord Himself often taught. The rich fabrics, spices and other products of Babylon and the far East borne through the city by the caravans, the commerce of the lake, and the fruitfulness of the soil, tended to make life luxurious.

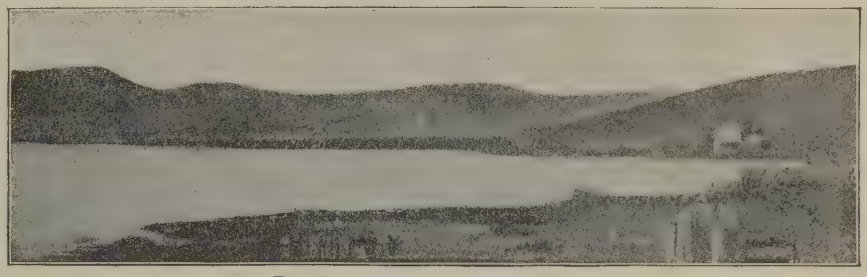


1. Tiberias. 2. Magdala. 3. Horns of Hattin. 4. Wady Hamam. 5. Plain of Gennesaret.

Christ dwelt in Capernaum for nearly three years, and it was considered His own city. Most of His mighty works were done here and in Bethsaida and Chorazin. In Capernaum Christ chose Matthew. The brothers Peter and Andrew resided here, and here was the house of Peter in which Christ lived. Here He called these two fishermen, and James and John the sons of Zebedee. The family of Zebedee consisting of himself, his wife Salome, his two sons James and John, probably resided and were engaged in business in Capernaum. Zebedee owned a fishing boat and had hired servants, and it is probable that the family were in easy circumstances. In a house in Capernaum Christ placed a little child before His disciples as an example of humility. Here multitudes came to Him to be healed of their diseases, and He helped them all. Among these miracles were the healing of the centurion's servant and the nobleman's son; the raising of Jairus' daughter; the restoring of the paralytic, who was let down through the uncovered roof, and of the demoniac in the synagogue at Capernaum; the curing of the mother of Peter's wife; and the paying of the tribute-money. Near here He put out from the shore in a boat and taught the multitudes in parables. Here He spoke of the Sower, and the Seed, of the various kinds of ground, of the birds of the air, the paths by the wayside, the springing thorns, and here He noted the signs in the sky.

Questions.—1. What city did our Saviour choose as a residence during His public life? 2. Why did He select Capernaum? 3. Describe the place, its buildings and its business. 4. How long did Christ live here? 5. In what three cities did He do most of His mighty works? 6. Name the men He gathered around Him. 7. What do we know of the family of Zebedee? 8. Mention the miracles He performed in Capernaum. 9. How did He teach here?

Bethsaida.—On the northeastern shore of the sea there is another plain, similar to Gennesaret on the northwest, but not so large. Here near the mouth of the River Jordan was Bethsaida. It was the native place of Simon Peter and of Philip. Christ withdrew to Bethsaida when He heard of John the Baptist's death; and at Bethsaida was the *desert place* on the other side of the Sea of Galilee, where the five thousand, who had followed Him on foot by the fords over Jordan, were miraculously fed. The plain still shows us that there was much grass in the place. That night as the disciples were rowing



The Promontory at Bethsaida.

across the sea to Capernaum a high wind arose, and in the midst of the storm Jesus came walking to them on the water and told them not to be afraid. The next day the multitudes followed Jesus back to Capernaum, and there He delivered the wonderful discourses to them on The Bread of Life.

Chorazin.—Chorazin was probably at the north end of the Sea on the same side as Capernaum, and two miles or more distant from it. Its site, like that of Bethsaida and of Capernaum, has disappeared. These cities have been brought to humiliation in accordance with the judgment pronounced upon them by Christ:

"Woe unto thee, Chorazin, woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Questions.—1. Where was Bethsaida? 2. Who were born there? 3. Why did Christ withdraw thither? 4. What miracle was performed there? 5. How did the multitudes get there? 6. How did the disciples return to Capernaum? 7. Describe the events of that night. 8. What discourse did Jesus deliver at Capernaum the next day? 9. Where was Chorazin? 10. Repeat the judgments our Saviour pronounced on these three cities.

The Sermon on the Mount.—Great multitudes from Galilee and Judea and the country east of the Jordan, from all Palestine in fact, were following the Saviour when He went up into a mountain and taught them in the "Sermon on the Mount." The mountain was probably the one known as the Horns of Hattin, about seven miles southeast of Capernaum, and was the first high land off from one of the valleys that runs into the southern part of the plain of Gennesaret. It lay in the line of the road from Cana to Capernaum. It is the only height that is seen toward Nazareth and Cana, as one stands at the lake. It is in two peaks or horns, with a level space between, and is very accessible, rising upward only about sixty feet.

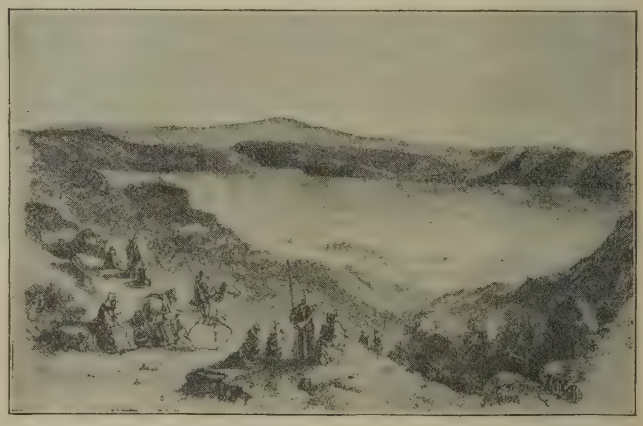
The multitude who had heard of His wonderful acts gathered at Capernaum and on the plain, and went up to the Mount, and those of the interior came down

The Horns of Hattin.

from the Galilean hills, and all met here. Doubtless while Jesus was speaking in the clear still air, the eager listeners were seated on the grass, the blue waters of the lake sparkled and danced in the sunlight, and the groves of oranges and thickets of oleander filled the atmosphere with fragrance. It was on this spot that Jesus formally called the twelve disciples to His work.

Magdala.—The first city to the south of Capernaum was Magdala. It is supposed to have been the original home of Mary Magdalene.

Tiberias.—Three miles south of Magdala on the coast was Tiberias. It was built by Herod as the



Site of Tiberias and Sea of Galilee looking to the Northeast.

capital of this region, and had not been finished for more than five or six years when our Lord began His ministry. Herod had erected it on a grand scale. Ruins indicate that there was a wall three miles long. Because of

this city on its bank, the Sea of Galilee was often called the Lake of Tiberias by the Romans and the heathen. The city was named after the Roman emperor. It is thought that our Saviour never entered this half-Greek heathen city. It was drawn out into a long line on the narrowest part of the coast, and behind it was a high, black, frowning hill on which Herod Antipas (who had John the Baptist beheaded) built his castle.

In addition to the lofty citadel, Tiberias contained a palace, a forum, and a great synagogue. Tiberias was in the neighborhood of the celebrated Baths which were famous throughout the Roman world. Patients came to it from all parts of Syria, especially in June and July. Pliny the Roman historian mentions it.

Questions.—1. From what countries came the multitudes which followed our Saviour? 2. How did He teach them? 3. Where was the mount and what is its name? 4. Along what road was it? 5. Describe it briefly. 6. Describe the probable scene while our Saviour was preaching. 7. Where was Magdala? 8. Whose home is it supposed to have been? 9. Where was Tiberias? 10. Who built Tiberas? 11. When was the city finished? 12. Was it large? 13. After whom was it named? 14. What is the Sea of Galilee sometimes called? 5. Was our Saviour ever in this city? 16. Tell what you know of the city. 17. What celebrated waters were in its neighborhood?

Other Cities.—On the east shore of the lake north of the centre is the country of the Gergesenes where our Saviour alighted after He had crossed the lake in a boat, and where He found the demoniac among the tombs, and caused the legion of demons to enter the herd of swine. The country is full of tombs, and the steep hills rising abruptly from the shore are still to be seen. Further south, and somewhat inland, are the cities of Hippos and Gadara. Gadara, though not mentioned in the New Testament, was a handsome and extensive Greek city of importance in our Saviour's day, celebrated for its temples, theatres, grand colonnades, reservoirs, aqueduct, basalt paving, and buildings of great magnificence.

Another of these important Greek cities, unmentioned in the New Testament because they were heathen, is Taricheae. It is a lost city, but is supposed to have been on the southwest corner of the beach of the sea of Galilee. The word means "pickling place," and Strabo the Greek geographer says that here the lake supplied the best fish for curing. The pickled fish from the sea of Galilee were known throughout the Roman world. Large quantities were taken up to Jerusalem for the use of the multitudes at the yearly feasts, and barrels of them were carried around the Mediterranean. The harbor of this city could shelter a fleet of boats and the place abounded in materials for ship-building.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES. **Sea of Galilee.**—Jesus teaches multitude at the Sea, p. 19, p. 23, p. 38. Jesus sails to eastern shore, p. 38. Jesus stills storm. Jesus walks on Sea, p. 43. Commands Peter to catch a fish, p. 48. **Capernaum.**—Jesus goes to Capernaum, p. 9. Dwells in Capernaum, p. 18. Heals sick and labors here, p. 19. Heals man with palsy, p. 23. Heals centurion's servant, p. 33. Pronounces woe on proud Capernaum, p. 33, p. 35. Raises Jairus' daughter, p. 39. Sends out the Twelve, p. 48. **Bethsaida.**—Jesus comes to, p. 44. Philip was of Bethsaida; Andrew and Peter, p. 10. **Mount of Beatitudes.**—(Horns of Hattin), p. 28. **Gergesa.**—p. 38. p. 41.

WHAT IS THE PRACTICAL LESSON?

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.—Matt. 11: 23.

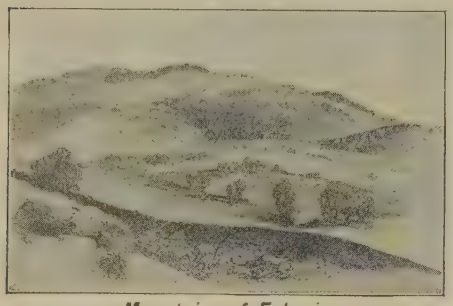
CHAPTER XIII.

SAMARIA.

"Ephraim is planted in a pleasant place."—Hos. 9: 13.

"For I am a father to Israel, and Ephraim is my first-born."—Jer. 31: 9.

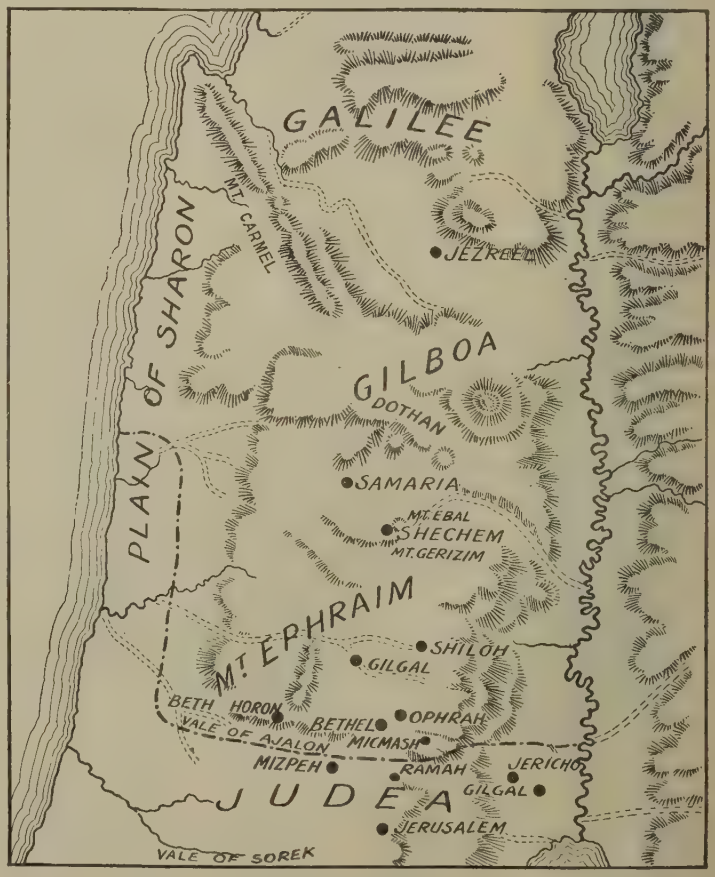
Between the mountain chains of Galilee on the north and mountainous Judea on the south lay fair and open Samaria. As we leave Judea and go north into Samaria, what strikes us most is the more rounded, gentle and separate character of the mountains, and the greater richness, fullness and openness of the valleys. The earliest name given to this central part of Palestine was Mount Ephraim. It comprised the territory granted by Joshua to the two sons of Joseph, Ephraim and Manasseh. When the country is seen from the Mediterranean on the west or from a distance on the east, it appears like a single mountain. From Mount Nebo the whole of Mount Ephraim seems inaccessible, but when you actually enter the land you find broad slopes, plains, meadows and spacious vales. At the north is the great seven mile opening between Carmel and Gilboa, and connecting Samaria with Esdraelon. From here a succession of level spaces, more or less connected, run southward through the whole heart of the land. First comes the plain of Dothan, reached by an easy pass through low hills; then, after another easy pass, comes a series of meadows lying across the country from the back of Gilboa to the range of hills that overlook the city of Samaria on the north. A third pass leads to the vale of Shechem in the heart of the land. Even in the mountainous southeast there are frequent meadows.



Mountains of Ephraim.

Questions.—1. Bound Samaria. 2. Describe Samaria as we leave Judea and go north. 3. What was the earliest name given to this central part of Palestine? 4. What did it comprise and to whom and by whom was it granted? 5. Like what does it appear from the Mediterranean? 6. How does it seem from Mount Nebo? 7. But how do we actually find it? 8. What opening is at the north and what does it connect? 9. Describe the country running southward. 10. Where does a third pass lead to?

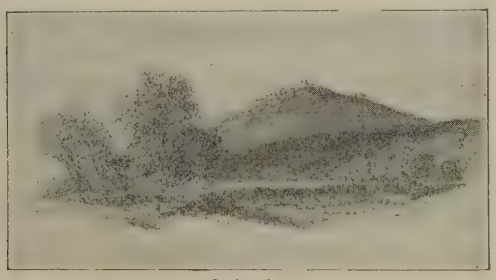
This openness of the country caused it to be conquered so easily. After Joshua brought Israel into the land, and Bethel fell, the whole region up to the plain of Esdraelon was open to the people Israel. In the days of the Judges the invasions of the Philistines were so frequent that it was only in the southeastern part,



Map of Samaria.

where the palm-tree of Deborah stood, that the law could be administered. In Gideon's day the Midianites came down from the plain of Esdraelon so far as to prevent threshing even at Ophrah. In Elisha's time the Syrians came in from Damascus every year and laid siege to the capital city of Samaria. After them the Assyrians easily overran the land and carried the people into captivity.

The openness of the country is one of the reasons why chariots, which were not used in Judea, were so common in Samaria. "All the long drives of the Old Testament are in Samaria,—the race of Ahab with the storm from Mount Carmel to Jezreel (see map); his long funeral ride in his battle-chariot stained with his life-blood, from east of Jordan to his capital city Samaria; the furious drive of Jehu from east of Jordan past Bethshan and up the valley of Jezreel, the drive of Joram to meet him, and the drive of Ahaziah's dead body from Megiddo to Jerusalem; Jehu's drive from Jezreel to the city of Samaria; and the long drive of Naaman from Damascus across the east country, over Jordan and by Jezreel, with his horses and chariots to the house of Elisha." Another consequence of the open country was Samaria's easy adoption of foreign people and heathen ways and customs. Elijah, Amos, and the prophets down to Isaiah protested against her readiness to accept pagan religion and pleasures.



Ophrah.

Questions.—1. What effect did the openness of the country have upon wars? 2. Show how this was the case when Joshua invaded the land. 3. What invasions were made in the days of the Judges? 4. In Gideon's day? 5. Who came in Elisha's time? 6. After them who came and carried the people into captivity? 7. Did the nature of the country lead to much or little use of chariots? 8. Who raced with the storm, and from where? 9. What about his funeral? 10. Mention other chariot drives. 11. Describe the drive of Naaman. 12. What was the worst consequence of Samaria's open country?

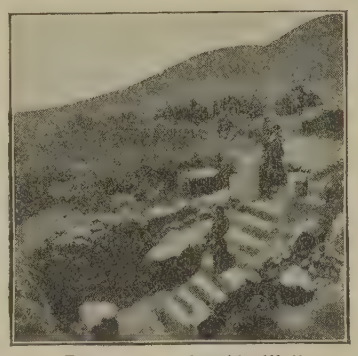
Samaria is famous only as an Old Testament country. Joshua lived and died in it. Many of the battles of the Judges and of Saul were fought on its territory. Under the sons of Solomon it became separated from Judea and had its own line of kings. Samuel, Elijah, Elisha, Ahab, and Jezebel were prominent characters in its borders. After its people had been carried into captivity it was re-settled by a population partly Jewish and partly heathen. For this reason in our Lord's day the Jews and Samaritans had little intercourse with each other, and except His teaching in the vicinity of Jacob's well, where He met the Samaritan woman, and the mission journey of the apostles through the region, little more is heard of the country.

Shechem.—The centre of all Palestine was the vale and town of Shechem, situated between the two mountain peaks, Ebal on the north, and Gerizim on the south. Here Joshua brought the Israelites shortly after they entered the land, to hear the blessings and curses of the Law. Shechem was the ancient capital of Samaria. The situation of Shechem, protected by the two mountains, is one of surpassing beauty.

The vale of Shechem high and enclosed on all sides is not more than 1500 feet wide. Numerous springs, said by the inhabitants to be not less than eighty, flow down opposite slopes, giving fertility to rich gardens and verdure to the grass and to stately groves of trees. The coloring of the landscape is soft and tranquil, and green bowers re-echo with the songs of birds. The olive is the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, and pomegranates are abundant.

At Shechem Abraham pitched his tent and built an altar under the oak of Moreh, shortly after he had entered the land for the first time. When Jacob arrived here after his sojourn with his uncle in Mesopotamia, he bought a parcel of land which he afterward presented to Joseph. It was the male inhabitants of Shechem that Simeon and Levi massacred. When Joshua divided the land, Shechem fell by lot to the tribe of Ephraim, but it was assigned to the Levites, and became a city of refuge. Here the bones of Joseph, carried from Egypt by the Israelites, were buried. Here the blessings and curses of the Old Testament Law were proclaimed to the people. Here Joshua assembled the people shortly before his death to hear his farewell address. During the time of the Judges the Shechemites elected Abimelech king, and Jotham ut-

tered his parable of the trees and the thorn-bush from the top of Mt. Gerizim. After reigning three years Abimelech was driven out of Shechem, and in revenge destroyed the city and sowed the ground with salt. Here, as the centre of Israel, Solomon's successor went to be made king, and here the ten tribes renounced him and transferred their allegiance to Jeroboam. Shechem became the capital of the kingdom of Israel. Here, after the captivity, the children of the Babylonian emigrants and the old inhabitants, called Samaritans, erected a rival temple to the one at Jerusalem on Mt. Gerizim. In this neighborhood is Jacob's well, at which our Saviour held His conversation with the Samaritan woman. The well is now 75 feet 6 inches deep, and 7 feet 5 inches in width. The diameter of the opening is $17\frac{1}{2}$ feet.



Entrance to Jacob's Well.

Questions.—1. Is Samaria famous in the New Testament? 2. Who lived and died in it? 3. What battles were fought on its territory? 4. Under whom did it become separated from Judea? 5. Mention prominent persons of Samaria. 6. What happened in the land after the people were carried into captivity? 7. How was the state of affairs in our Lord's day? 8. What vale and town was the physical centre of all Palestine? 9. Where was it situated? 10. Why did Joshua bring Israel here? 11. Of what was Shechem the ancient capital? 12. What is said of its beauty? 13. Describe the Vale of Shechem. 14. Mention its principal fruits. 15. What patriarch pitched his tent here? 16. What else did he do? 17. Tell of Jacob's arrival here. 18. Who massacred the male inhabitants of Shechem? 19. Who divided the land? 20. Tell what you know of the land down to the captivity. 21. What was erected here after the captivity, and by the old inhabitants? 22. What can you tell of Jacob's well?

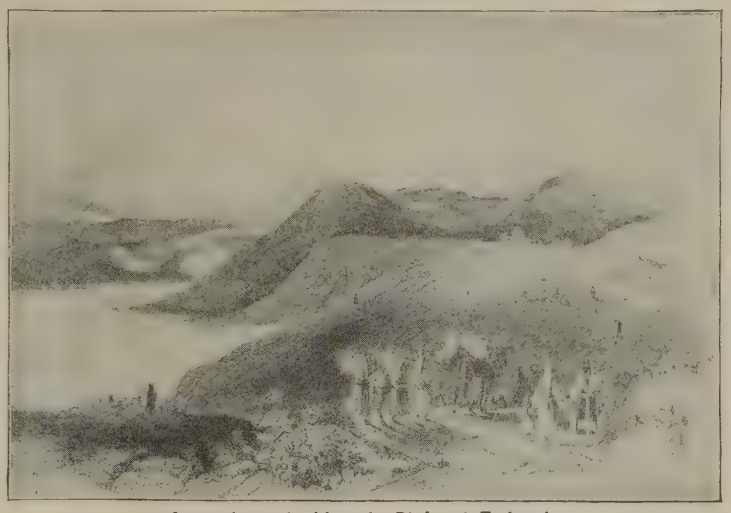
Samaria.—Six miles from Shechem, to the northwest, was the city called Samaria, which King Omri built in 925 B.C., and made the new capital of the kingdom of the ten tribes of Israel.

Samaria was in the same well-watered valley as Shechem, in the centre of a wide basin, encircled with high hills, on an oblong hill, with steep yet accessible sides, and a long, level top. It commanded a full view of the Mediterranean, with the valley eight miles broad, a low range of hills, and the plain of Sharon between. In the other direction the long vale of Shechem was visible. The town sloped from the summit of the hill. A broad wall, with a terraced top ran round it. In front of the gates was a wide, open space, where the kings of Samaria sat on great occasions. The inferior houses were built of white brick with rafters of sycamore; the grander, of hewn stone and cedar. "It was, as it were, a vast luxurious couch, in which its nobles rested, securely propped up and cushioned upon both sides, as in the corner of a rich divan. It was the only city in Palestine created by a king." Here Ahab built a temple to Baal for Jezebel, and here the wicked queen could almost see her father's galleys coming down the sea from Tyre. Samaria was a place of great strength. The Syrians besieged it twice, but were unable to capture it. In 721 B.C. it was taken by Shalmanezar, king of Assyria, after a siege of three years, and its capture put an end to the kingdom of the ten tribes of Israel. It was rebuilt with great splendor by Herod the Great, and was closely connected with Cæsarea, down the coast. It was the first place where the Gospel was preached to other than Jews.

Questions.—1. Where was the city of Samaria? 2. By whom and when was it built? 3. Describe Samaria. 4. For how much was it sold to King Omri? 5. What was in front of the gates? 6. Describe the houses? 7. Who built a temple here to Baal, and for whom? 8. What could she see from here? 9. Who besieged Samaria twice, and were they able to capture it? 10. When and by whom was it taken? 11. What was the consequence? 12. Who rebuilt it centuries afterward? 13. What first took place here?

Jezreel.—Jezreel was an old town, which King Ahab selected as his chief residence. It was at or beyond the northern border of Samaria, just off Mt. Gilboa, in the plain of Esdrælon, and at the head of the great valley of Jezreel, leading down to the Jordan. Its position is visible from Carmel in the west, and looks to Jordan on the east. It commands the high ways from the coast to the Jordan, and from Egypt to Damascus. It lies on a gentle eminence with a steep, rocky descent toward the northeast. Here Ahab built his ivory palace, and Jezebel had her home

facing on the city wall. Here probably were the 400 priests of Baal supported by Jezebel, and here (if not at Samaria) was the vineyard of Naboth. Here Elijah met Ahab and Jehu, and Jehu met the kings Joram and Ahaziah. Not far out of town at the base of Mount Gilboa is the large spring where Saul was encamped before the battle of Gilboa, and where, under the name of "Spring of Harod," Gideon encamped before his night attack on the Midianites.



Jezreel overlooking the Plain of Esdraelon.

Megiddo.—Megiddo was an important fortress on the southern rim of Esdraelon. It commanded the passes from the plain into the hill-country of Samaria. It was fifteen miles south of Nazareth, at the end of the Carmel range. It lies high and the Kishon River flows down the gorge at its foot. Here is the scene of the conflict between Sisera and Barak. Solomon placed one of his officers over it. It figured in military transactions. King Ahaziah fled hither from Jehu, and died here. Here King Josiah was slain in an attack against the king of Egypt and his body was carried from here to Jerusalem.

Carmel.—The noble mountain ridge of Carmel, running northwest from upper Samaria to the sea, whose waters dash against its bold base, shuts off the seacoast plain of Sharon from the inland plain of Esdrælon, and forms a great mountain wall for the northwestern end of Samaria. The kings of Northern Israel held Carmel as part of Samaria, as they held the country east of Jordan. But in later days it was sometimes reckoned to Galilee and sometimes taken by Tyre. The range is cultivated to the summit, and is clothed with verdure, groves and jungle. Its shrubberies and herbs are thicker than any others in central Palestine. What has made the range familiar in Bible history is its connection with the two prophets, Elijah and Elisha. Here the former called down fire from heaven and slew the false prophets, and here Elisha received the visit of the Shunamite woman.

Questions.—1. Describe Jezreel. 2. What did Ahab build here, and who had her palace here? 3. Who else were here? 4. Who met here? 5. What was at the base of Mount Gilboa, and what two persons encamped here? 6. What do you know of Megiddo? 7. Who died here, and who was slain here? 8. What shuts off the plain of Sharon from the plain of Esdraelon? 9. What does it form? 10. Who claimed Carmel? 11. Describe its vegetation. 12. What took place here, and in connection with whom?

Shiloh. — About twelve miles south of Shechem and several miles to the east of the road between Shechem and Jerusalem is Shiloh. Here Joshua divided the land to the tribes, and here the ark and tabernacle were kept from the last days of Joshua to the time of Samuel. The scenes connected with Eli the aged judge who lived in the tabernacle, and little Samuel, and the death of Eli on hearing of the loss of the ark occurred here.

Towns near the Southern Border of Samaria.—There are at least two places called *Gilgal* in this region. One of them was the first and central camp of Israel, after Israel crossed the Jordan. It was down in the plain of Jericho and south of the boundary of Samaria. Here twelve memorial stones taken from the bed of the river were erected. Here the manna ceased. From this point Joshua made his campaigns.

Another Gilgal is to be found in Mt. Ephraim about four miles southeast of Shiloh, and about seven miles north of Bethel. One of these two places was a sanctuary in the time of Samuel. It was one of the points where Samuel judged the people in his yearly circuit, which included Mizpeh and Bethel. Here Samuel hewed Agag in pieces before the Lord. Here Saul was crowned and rejected as king. From Gilgal Elijah and Elisha went down to Bethel, and at

Gilgal Elisha worked the miracle of healing on the poisonous pottage.

Bethel has already been mentioned in the chapter on towns in the north of Judea. Its earliest name was Luz. It was a patriarchal town. Abraham pitched his tent in this neighborhood and built an altar here. On the hill-top east of Bethel Abraham and Lot stood and overlooked the beautiful country and divided the land between them. Jacob, sleeping, saw the vision of angels, and set up a pillar here. In the troubled times of the Judges Bethel became the chief religious centre for the northern tribes. To Bethel the people went to ask counsel of God. Here was the ark with the altar of burnt offering. It was one of the three places at which Samuel judged annually. When Israel was separated from Judah Bethel became the religious capital of the northern (Samaritan) kingdom. Here and at Dan the golden calves were set up to rival the worship in the temple at Jerusalem. Under Jeroboam II. this idolatrous worship at Bethel attained a degree of splendor unparalleled before. Here were king's palaces for winter and summer, great homes, and houses of ivory, and a high degree of luxury in dress, furniture and living. In Elisha's day there was also true worship of God and a school of the prophets in the town. The heathen sanctuary of Bethel was severely denounced by Amos and Hosea, and the place was overthrown at the captivity.

Four miles northeast of Bethel was Ophrah, the seat of Gideon's threshing-floor. Four miles southeast of Bethel was Michmash, the Philistine fortress. Five miles south of Bethel was Ramah. Six miles south and a little west of Bethel was Gibeon. A mile further on was Mizpeh. Eight or nine miles west of Bethel and a little south was Beth-horon and the vale of Ajalon. Ten miles directly south from Bethel was Jerusalem.

Questions.—1. Where is Shiloh? 2. What took place here? 3. What other scenes occurred here? 4. How many places of the same name are there in this region, and what are they called? 5. Tell what you can of the first. 6. Where is another to be found? 7. What do you know of this one? 8. Who went from Gilgal to Bethel? 9. Where was Bethel mentioned before this, and what was its earliest name? 10. Tell what you know of this place. 11. What was set up here and at Dan? 12. Describe this worship. 13. By whom was the heathen sanctuary denounced and overthrown? 14. Where was Ophrah? 15. Where was Michmash; Ramah; Gibeon; Mizpeh; Beth-horon and the vale of Ajalon? 16. What city was south from Bethel?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

Places. **Samaria.**—The apostles to be witnesses, p. 95. Philip flees to, p. 165. Famine and Elijah, p. 218. **Shechem.**—Joshua gathers all Israel to Shechem and rehearses the promises, p. 171. The bones of Joseph buried there, p. 171. Solomon's successor goes to Shechem to be made king, p. 208. Jesus goes there (to Sychar) and meets the woman at Jacob's well, p. 13. **Samaria.**—Built by Omri, p. 215. **Jezreel.**—Elijah runs before Ahab to the palace at Jezreel, p. 220. Naboth, the Jezreelite, p. 224. Joram in his summer palace at Jezreel, p. 233. **Mt. Tabor,** p. 174. **Megiddo.**—Josiah slain, p. 249. **Carmel.**—Elijah gathers Israel on Carmel, p. 219. **Gilboa,** p 196. **Shiloh.**—Samuel brought to the tabernacle in Shiloh, p. 219. **Gilgal.**—Elisha preserves the lives of the sons of the prophets, p. 229. **Bethel.**—Abraham pitches his tent there, p. 219. Jeroboam sets up golden calves, p. 209. **Mizpeh.**—Jephthah comes to, p. 199.

Persons. **Gideon,** p. 175. **Elisha** and **Naaman,** p. 229. **Deborah, Barak,** p. 174. **Benhadad** besieges Samaria, p. 223. **Jehu,** pp. 233, 234.

PRACTICAL LESSONS TAUGHT FROM THE SOIL OF SAMARIA.

1. The True Worship of God . . . God is a Spirit, and they that worship him must worship him in spirit and in truth.—John 4: 24.

2. The Pleasures of Earth . . . Woe to the drunkards of Ephraim, whose glorious beauty is a fading flower.—Isaiah 28: 1.

3. The Water of Life . . . Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst.—John 4: 13–14.

4. The Work of the Christian . . . Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4: 35–36.

CHAPTER XIV.

THE SCENES OF CHRIST'S MIRACLES.

"No man can do these miracles, that Thou doest, except God be with him."—JOHN 3: 2.

OF the many miracles performed by our Saviour more than 30 are recorded in the Bible. It is important to have them clearly in mind; and to know in what ways those that are similar, differ from each other. Tables of measurement are easy to learn in this connection, and are included here. The chapter is by the Rev. Charles L. Fry.

MIRACLES AT CANA.

John 2: 1–11.

Jesus Turning Water Into Wine.—"Fill the waterpots with water." Six large stone jars at the house in Cana were filled with water and became wine. The Jews used water every day, not simply for household purposes, but also for washings before and after meals. It was carried from the town well by women and the jars were ranged along the wall of the house. For wine, and often for water, large skin bottles were used instead of jars.

A Skin Bottle.

Before Meals.

T CANA.

See Map)

The jars at the Cana marriage-feast held two or three firkins apiece. A firkin is nearly 9 gallons. A one-gallon measure was called a "hin."

John 4: 46–54.

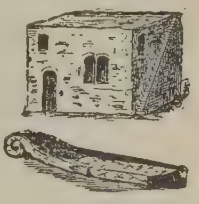
Jesus Healing the Nobleman's Son.—"Go thy way; thy son liveth." The nobleman's way from Cana to Capernaum was about 15 or 20 miles. As it was a custom among the Jews not to do any travelling by night, he did not reach home till the next day. A "Day's Journey" varied from 10 to 30 miles. A "Sabbath Day's Journey" was $\frac{7}{8}$ of our mile. A Roman "Mile" (Matt. 5: 41) was between $\frac{1}{3}$ and $\frac{1}{4}$ of our mile. A "Reed" was between 5 and 8 feet. A "Fathom" was 6 feet. A "Cubit" varied from 15 to 21 inches, perhaps generally it was 18 inches. A "Span" was 3 inches.

A Cubit and a Span.

MIRACLES AT CAPERNAUM.

Matt. 9: 1–8.

Jesus Healing a Man Sick of the Palsy, who was let down in Capernaum before Him through the roof. "Arise, take up thy bed, and walk." (The approaches to the house were blocked by crowds.) The friends of the sick man carried him up the outside stairway of the house to the roof, and let him down before the Saviour from above. The flat roof of the houses was used for prayer, for resting and sleeping, and for many other purposes. Beds in the East are nothing more than a well-wadded quilt or cushion, laid on the floor, or on a divan, and often rolled up by day.



House and Bed.

Mark 3: 1–5.

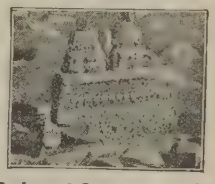
Jesus Healing the Man with a Withered Hand.—"Stretch forth thine hand." This took place in the Synagogue, at Capernaum, in the presence of unfriendly Pharisees.

CAPERNAUM.

(See Map.)

Mark 1: 21–28.

The Demoniac in the Synagogue at Capernaum, and other demons—driven out of men's bodies by Jesus, in spite of their resistance and outcries. "Come out of him."



Ruins of Synagogue the Centurion may have Built.

Matt. 9: 32–35.

Luke 7: 2–10.

Matt. 8: 5–13.

Jesus Healeth the Centurion's Servant. — This military man loved his sick servant dearly. He believed in the true God, built a synagogue for the Jews, and was in high favor with them. Our Lord said of him, "I have not found so great faith, no, not in Israel."

Fringed Garment

Mark 5: 25–34.

The Woman with an Issue of Blood which had baffled the skill of the physicians for twelve years, is instantly healed in the streets of Caper-

naum by touching the hem of Jesus' garment. The dress of Jesus would probably be a kerchief for the head wound into a kind of turban; sandals for His feet; a close-fitting garment next to the body, with sleeves, reaching to the ankles, woven without seam from the top throughout, and fastened by a girdle. Over this was the square outer garment, with fringes and four long threads on the corners. How gentle and kind were His words to the timid sufferer: "Daughter, be of good comfort; thy faith hath made thee whole."

Matt. 9: 18-26.

Jesus Raiseth Jairus' Daughter from Death.—"Damsel, arise!" When Jesus came into this house in Capernaum, the professional mourners and the neighbors were already there shrieking and groaning as is the custom at death. Jesus put them all out and said: "For the maid is not dead, but sleepeth."

CAPERNAUM.

Matt. 9: 27-31.

Jesus Openeth the Eyes of Two Blind Men.—"Believe ye that I am able to do this?" "Yea, Lord." These blind men followed Jesus from the streets of Capernaum into the house into which He went. There are many blind people in the East. The dust of the sandstorms, the dew that falls while persons are sleeping on the roofs, many diseases and great neglect, bring on blindness.

Matt. 8: 14-17.

Peter's Wife's Mother is Cured of a Fever in her own home in Capernaum, and multitudes afflicted with every kind of disease find healing and strength, forgiveness and peace.

Questions.—1. How many places are included in the scenes of Christ's miracles? (Examine the whole lesson, to answer this question.) 2. In which of these six places were most miracles wrought? 3. Why is Cana mentioned first? 4. Which Gospel alone tells the story of the two miracles at Cana? 5. What was the size of the jars at the wedding feast? 6. What was a gallon called? 7. How much was a Day's Journey? A Sabbath Day's Journey? A mile? A reed? A fathom? A cubit? A span? 8. What do you know of roofs in the East? 9. Of beds? 10. Of clothing? 11. Mention all the miracles performed at Capernaum, and the Saviour's words connected with them.

MIRACLES AT AND ON THE SEA OF GALILEE.

Luke 5: 1-11.

A Wonderful Draught of Fishes.—"Launch out into the deep, and let down your nets." Peter, James and John were fishermen by trade, and owned several boats. They had toiled all night and had not caught a single fish, and were now on the shore washing their nets. Jesus told them to go out and try again. This time they caught so many fishes that their nets broke.

Matt. 8: 23-27. Mark 4: 37-41. Luke 8: 22-25.

Christ Stilleth the Tempest on the Sea.—"Peace, be still." One night our Lord was crossing the sea. There arose a great storm of wind, and the waves beat into the boat. But Jesus was asleep on a pillow. The disciples awoke Him, and He rebuked the wind, and there was a great calm. A similar miracle occurred at another time, when our Lord came walking on the sea, and Peter walked on the water to meet Him.

Matt. 14: 22-36.

John 6: 1-15. Mark 6: 34-44.

Christ Feedeth Five Thousand Men.—"Gather up the fragments that nothing be lost." 5000 men were fed on the grassy shores, with but five barley loaves and two small fishes,

SEA OF GALILEE. (See Map.)

Baskets.

Mark 8 1-9.

and twelve baskets of fragments were gathered. At another time 4000 were fed, with seven baskets of fragments remaining.

Mark 5: 1-20.

The Legion of Devils Driven Out from a Man and Entering the Swine.—"Go home to thy friends." On the other side of the Sea of Galilee, in the country of the Gadarenes, a legion of unclean spirits was expelled from a chained demoniac and enter a herd of swine.

Mark 3: 7-12. Mark 6: 53-56.

Jesus Healing by the Sea of Galilee.—Great multitudes from all quarters, from Jerusalem, from Idumea, from beyond Jordan, from about Tyre and Sidon, and from the nearer cities and villages came to Jesus with sick and with persons possessed of unclean spirits, and He healed them all.

Mark 7: 31-37.

Healing a Deaf Man.—"Be opened." Jesus touched his ears and tongue, and his ears were opened and the string of his tongue was loosed.

Mark 8: 22–26.

A Blind Man.—The Saviour touched him. He first saw "men as trees, walking," and then he saw "every man clearly."

Matt. 17: 24–27.

Christ Payeth Tribute with a Coin from the Mouth of a Fish.—"When thou hast opened its mouth, thou shalt find a piece of money." The Jews paid two taxes, the government-tax in Roman money; and the temple-tax in Hebrew money. They came to Peter for the latter, at Capernaum. Christ told Peter to go and catch a fish in the sea. In the fish's mouth there was a piece of money for the tax.

MIRACLES IN AND AROUND GALILEE.

Luke 7: 11–17.

Christ Raiseth from Death the Widow's Son at Nain.—"Young man, I say unto thee, Arise." A funeral procession was stopped, and a widow's son brought to life.

Funeral Procession.

Matt. 15: 21–28.

Healing the Daughter of the Woman of Canaan.—"O woman, great is thy faith." Leaving Galilee, Jesus went into the region of Tyre and Sidon, and was met by a woman of Canaan who begged Him to heal her daughter. Her faith and persistence caused the Lord to say, "Be it unto thee even as thou wilt."

IN AND AROUND GALILEE. (See Map.)

Casting Out a Deaf and Dumb Spirit from a Demoniac Child.—"If thou canst believe, all things are possible to him that believeth." As Jesus was coming down from the Mount, after the transfiguration, a distressed father brought his poor boy unto Him for help. The Lord delivered the boy.

Mark 9: 14–29. Luke 17: 12–19.

Healing Ten Lepers.—"Go show yourselves unto the priests." While Jesus was passing through the midst of Samaria and Galilee, ten lepers were healed, but only one was grateful. At another time, He healed one leper in Galilee.

Mark 1: 40–45.

Questions.—1. Mention the miracles performed at and on the Sea of Galilee. 2. (Let the teacher here mention the title of each miracle, and ask the scholar to tell what he knows of it.) 3. Mention the miracles performed in and around Galilee. 4. (Let the teacher mention the title of each miracle, and ask the scholar what he knows of it.)

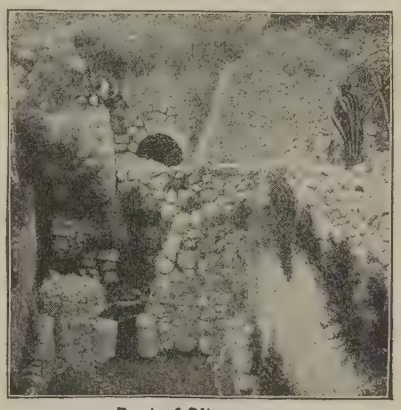
John 5: 1–9.

MIRACLES IN JERUSALEM.

The Impotent Man at the Pool of Bethesda.—"Wilt thou be made whole?" While in Jerusalem to keep the second Passover of His Public Ministry, hence before the beginning of His labors at Capernaum, Jesus healed one who had been a cripple for 38 years and was lying near the Pool of Bethesda waiting for the moving of the waters.

Pool of Bethesda.

In addition to the Pool of Bethesda, there were in Jerusalem Hezekiah's Pool, the Pool of Siloam, and several others. Outside of Jerusalem were the Pools of Solomon, and pools in Hebron, Gibeon and Samaria.



Pool of Siloam.

JERUSALEM. (See Map.)

John 9: 1–7.

The Man Born Blind.—"Go, wash in the Pool of Siloam." As Jesus was going out of the temple in Jerusalem He healed a man who had been born blind. The man was taken before the Pharisees and questioned. He said Jesus must be from God, for, "since the world began was it not heard that any man opened the eyes of one that was born blind."

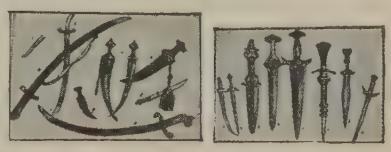
Matt. 21: 17–20.

The Withered Fig-Tree of Passion Week.

Luke 22: 47–51.

Our Lord's Touching and Healing the Ear of the High Priest's Servant, which had been cut off by the sword of Simon Peter, is in striking contrast with the miracle of the cursed Fig-Tree. "Put up thy sword: for all they that take the sword shall perish with the sword."

Matt. 26: 51–52.



Swords.

MIRACLES IN AND AROUND JUDEA.

Luke 13: 10-17.

The Woman Bowed Together with Infirmity.—"Thou art loosed from thine infirmity." As Jesus journeyed through Perea, He met a woman with such spinal affection that for eighteen years she had been unable to stand upright. He quickly spoke the word that made her walk erect.

Luke 14: 1-6.

Healing the Dropsy on the Sabbath.—In the same locality a man diseased with the dropsy was healed on the Sabbath day, though the Pharisees objected. He said, "Which of you shall have an ox fallen into a pit, and will not pull him out on the Sabbath day?"

Matt. 20: 29-34. Mark 10: 46-52.

Blind Bartimeus at Jericho.—As Jesus was going out of Jericho in the midst of a great crowd and blind Bartimeus was sitting by the wayside begging, he called out "Jesus, thou Son of David, have mercy on me." Our Lord granted his prayer and restored his sight.

JUDEA.

John 11: 17-46.

The Raising of Lazarus.—"I am the resurrection, and the life." The pleasant home of Mary, Martha and Lazarus was at Bethany, only a short distance from Jerusalem. Here Christ called forth Lazarus out of the sepulchre after he had been buried four days. Well might the chief priests say of Christ, "If we let him thus alone, all men will believe on him."

Ruins of House of Lazarus.

Questions.—1. For what miracles is Jerusalem noted? 2. Give the words of Christ, in each case. 3. What can you tell of the pools in Jerusalem and in the Holy Land? 4. What miracles were performed in and around Judea? 5. Describe them. 6. What miracles in any one of these sections resemble those in another?

WHAT IS THE PRACTICAL LESSON?

All power is given unto me, in heaven and on earth.

CHAPTER XV.

THE SCENES OF CHRIST'S PARABLES.

"Without a Parable Spake He Not."—MARK 4:34.

It is difficult to fix the exact number of our Saviour's Parables recorded in the New Testament. Some of the scenes may have been actual facts rather than Parables. Among the shorter Parables or sayings not given in the following chapter are those of the Hid Treasure, the Householder, the Parable of the Two Debtors told to Simon, the Friend at Midnight, the Wise Steward, the Unprofitable Servants, the House on the Rock and on the Sand, New Cloth and Old Garments, New Wine in Old Bottles. The following ingenious arrangement and treatment, by Rev. Charles L. Fry, presents nine parables spoken by the Saviour in Galilee, nine in Perea, and nine in Judea, twenty-seven in all. With each parable a hint is given as to its meaning and application. A Table of New Testament money is included under the Parable of the Talents. The Memory Word, according to which each group is arranged, will enable the scholar to hold all of them in his memory more readily.

PARABLES IN GALILEE.

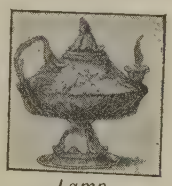
(Memory Word, S-U-M-P-T-U-O-U-S.)

S — Luke 8: 4–15.

Seed-Sowing.—Parable of the Sower. On the hard-trodden foot-path seed is devoured by birds. On rock it withers from lack of moisture. Among thorns it is choked. On good ground it bears fruit. Hearers of the Bible divided into classes.

U — Luke 8: 16. Matt. 5: 14–16.

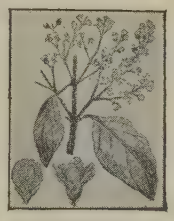
Useless Candles.—Of what worth is a lighted candle if it is covered up? As the light of the world, Christians are to shine by doing good works.



Lamp.

M — Matt. 13: 31–33.

Mustard Seed.—Things which are very little may become very great in extent and influence. A tiny quantity of leaven may leaven much meal. The Christian Church once had only a handful of members.



Mustard.

P — Matt. 13: 44–46.

Pearl.—Shows how much we will do if we are in earnest in seeking salvation.

T — Matt. 13: 24–30, 36–43.

Tares.—Though the sower was careful to sow only the best of seed, his enemy after dark sowed tares among the wheat. Nothing could be done to separate the two until both were fully grown. Thus good and evil are mingled in life until the day of judgment.

Tares.

U — Matt. 18: 21–35.

Unmerciful Servant.—The debtor who had been forgiven many thousands of dollars refused to forgive his fellow-servant fiftee dollars. If we hope God will be merciful to us, we must be merciful to our fellow-man.

O — Matt. 13: 47–50.

Outcast Fishes.—Parable of the Draw-net. There is a mixture of good and bad in the membership of the Church, which will continue so long as this world lasts, but the day of everlasting separation will finally come, and the fate of the impenitent and vile will be fearful.

Draw-net.

U — Luke 18: 1–8.

Unjust Judge.—If earnest supplication can win right, even from a man sunk in selfishness and fearing neither God nor man, how much more will the right be done by our just and holy God in answer to the continual prayer of His own!

S — Matt. 18: 12–14.

Stray Sheep.—Those of the Good Shepherd's flock who are wandering away from the fold are not less precious to Him because of their great danger of perishing.

Questions.—1. In what three sections of the country were Jesus' parables uttered? 2. How many in each section? 3. What is the memory-word that recalls the parables in Galilee? 4. What parable does each of these letters stand for? 5. What story does each of these parables tell? 6. In which of the four Gospels are most of these parables found?

PARABLES IN PEREA.

(Memory Word, BELL-GROUP.)

B — Luke 12: 13–21.

Bigger Barns.—Parable of the rich fool. Looked at from the world's point of view, here is a model man of business. He has made his money honestly. He has been enterprising and provident. But from eternity's point of view, for the man who acts on the principle that our life consists in the mere things which we acquire, the verdict is "Thou fool!"

E — Luke 14: 15–24.

Excuses.—Parable of the Great Supper. The guests invited to the great supper all decline to accept. In ordinary affairs people would scramble for invitations to such a feast, especially if a great man gave it. But when God offers the highest good, the reply is "with one consent"—excuses!

L — Luke 15: 1–7.

Lost Sheep.—There is no joy like the rejoicing of successful love, of love which makes the object of it both secure and happy, and does so after estrangement and many repulses.

L — Luke 15: 8–10.

Lost Coin.—The soul is valuable to its owner. The anxiety to recover the silver-piece, the lighting of the candle, the sweeping the house, the pains-taking search, the joy at the final outcome, each teach this.

Lost Coin.

G — Luke 10: 25–37.

Good Samaritan.—The Christian is to love those who do not like him and to aid them in suffering.

R — Luke 16: 19–31.

Rich Man and Lazarus.—What a complete exchange of places in the other world after death! The rich man had not been a thief or extortioner, but he had lived for himself. He refused to acknowledge the stewardship of earthly possessions. He lifted up his eyes in hell.

O — Luke 13: 6–9.

Only Leaves.—Parable of Barren Fig-Tree. With all the advantages which the fig-tree enjoyed, nevertheless it was barren of fruit. No wonder that its uselessness exhausted the patience of the Master!

U Luke 16: 1–13.

Unjust Steward.—This man's acting wisely consisted in his exercising a prudent foresight concerning his future condition, after his stewardship should be taken from him. With what intensity of deep concern did he exclaim, "What shall I do!" The parable teaches the importance of preparation for eternity.

Scroll.

P Luke 15: 11–32.

Prodigal Son.—The younger brother leaves his good home to go and sow his wild oats, and he reaps a bitter harvest of starvation and shame. His merciful father welcomes him back with open arms, upon his penitent return, and justly reproves the elder brother for his sullen behaviour.

Prodigal Son.

Questions.—1. What is the memory-word for the Perean parables? 2. Name them. 3. Describe each one. 4. In which Gospel are they found? 5. Mention some of the lessons they teach.

PARABLES IN JUDEA.

(Double Letters, pp. SS, T, VV, WW.)

P Luke 18: 9–14.

Pharisee and Publican.—True prayer is not self-flattery, but it is humility and honesty, and its sole trust is God's undeserved mercy.

P Luke 19: 11–28.

Pounds.—A nobleman, upon leaving home to make a long journey, entrusts one pound to each of his ten servants, to put to the best possible use until his return. The first servant multiplies his pound to ten pounds, a second to five pounds, etc. The unfaithful one among them had no gain to report. The pound was about $16. The parable teaches that diligence is rewarded, sloth punished.

S John 10: 1–16. Matt. 25: 31–45.

Parable of Sheep and Goats.—Showing the separation of the good and bad on the Day of Judgment.

S Matt. 21: 28–32.

Sons.—Not only are we the sheep of His pasture, but we are the children of His family. As such we are to be about our Father's business. Neither the son who said "I go, sir," but went not, nor the son who said "I go not, sir," though he afterwards went, should be our pattern.

T

Talents.—The man gave one servant five talents, a second servant two talents, and a third servant one talent, according to the ability of each. The first one gained five more talents, the second two more, but the third one buried his money in the ground, a common way of hoarding property in the east, and did nothing. The two who did what they could, whether much or little, were rewarded. The other one was punished. A silver talent was $1563.37. The following is a table of Bible money:

New Testament Money.

The Widow's Mite (Lepton)	$\frac{1}{5}$ of a cent.	Copper coin
A Farthing (Quadrans) . .	$\frac{2}{5}$ " "	" "
A Farthing (Assarion) . . .	$1\frac{1}{2}$ cents.	" "
A Penny (Denarius)	15 cents.	Silver coin.
(The coin with Cæsar's image and superscription. It was the wages of the laborers in the vineyard for one day. It bought ten times as much as fifteen cents would now.)		
A Piece of Silver (Argurion)	56 cents.	" "
A Piece of Silver (Drachma)	14 cents.	Silver coin.
(Jesus was sold for 30 of these, and Joseph for 20.)		
(The coin from the fish's mouth was about of this value.)		
A Shekel.	52 cents.	
A Pound	$15 or $16.	
A Silver Talent.	$1563.37.	
A Gold Talent.	$32,689.00	

V Matt. 20: 1–16.

Vineyard.—(Parable of the Laborers in the Vineyard). What a difference between work done for God in a bargaining spirit, "so much for so much," and work done in a spirit of trustful faith!

V Matt. 25: 1–13.

Virgins.—Five were wise; and five were foolish because whilst they took their lamps, they took no oil. Just when they most needed the light, their lamps went out. Watchful and careless Christians contrasted.

W Matt. 21: 33–46.

Wicked Husbandmen.—The owner of a vineyard had undergone the expense of planting it, putting in a winepress and watchtower, and a fence around it. When he sent his servants for the rent, they were insultingly refused by the workmen, who even went so far at last as to murder his only son. In righteous indignation they were destroyed.

W Matt. 22: 1–14.

Wedding Garment.—Those guests who had received the first invitation to the king's marriage feast proved themselves unworthy. The tables were then filled by crowds from the public highways. Every man was provided by the King with a garment in which alone he was acceptable. Our need of Christ's righteousness is the lesson.

Questions.—1. What are the memory-letters for the Judean Parables? 2. Name them. 3. Describe each parable. 4. Which parables are found in Luke, and which in John? 5. Where are the rest found? 6. How much was a mite? 7. A Farthing? 8. A Penny? 9. A Piece of Silver? 10. A Shekel? 11. A Pound? 12. A Silver Talent? 13. A Gold Talent?

CHAPTER XVI.

THE CITY OF JERUSALEM.

"Our feet shall stand within thy gates, O Jerusalem".—Ps. 122 : 2.

Jerusalem was the centre of God's people, law and worship. It is mentioned over 600 times in the Old Testament and 155 times in the New Testament. For nearly a thousand years it has been under the rule of Moslem and Turk.

The City of the Great King.—Jerusalem was the city of David, and the city to which came King David's greater Son. Thither the Wise Men hastened inquiring for the King of the Jews. Here as a boy He first was found about His Father's business, in His Father's House. Here, amidst the people clad in their gay festal garments and sojourning in the green

Jerusalem from the North-east. Mount of Olives to the Left.

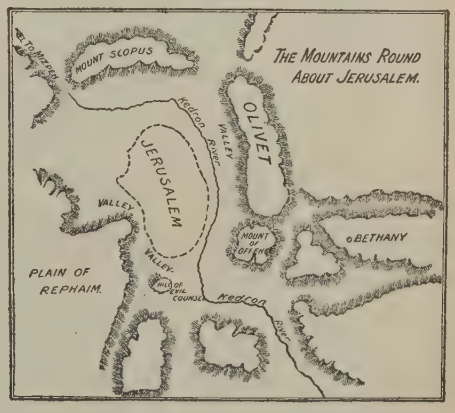
booths of palm and myrtle, He was present, as the Light of the World, at the celebration of the annual feasts. Here He taught and healed. To this city He set His face steadfastly when the time came that all the prophecies of the Old Testament should be fulfilled. Into it He entered on Palm Sunday under the prophecy, "Tell ye the daughter of Zion, Behold thy King cometh unto thee!"

Within the walls of Jerusalem this King was tried and condemned; and not far from them He was crucified, and rose from the dead. Here He appeared to His disciples, and near here ascended into heaven. Here the Holy Ghost came down from heaven, and the Church was founded. Here the Lord's Supper was instituted and celebrated first. Here the first Church Council was set apart and the first martyr perished; and from here Saul, the persecutor, started on that memorable journey during which he was transformed into the apostle of the Gentiles. Jerusalem is the one city in the world that has been used to image the glories of heaven. We are told of "the Jerusalem above," "the golden city," "the heavenly Jerusalem," whose temple is the Lord God Almighty and the Lamb.

Questions.—1. Why was Jerusalem called the city of the great king? 2. What events in the earlier life of Christ happened here? 3. When did our Saviour appear here as the Light of the world? 4. For what final purpose did He come here? 5. What later great events took place in Jerusalem? 6. Of what glories has Jerusalem been used as the image?

"Beautiful for Situation."—Jerusalem lies on the flat mountain top in north Judea. It is 3850 feet above the Dead Sea which is only 15 miles to the east. The mouth of the Jordan and Jericho are 18 miles a little north of east. The city of Samaria is 36 miles to the north. The Mediterranean Sea is 32½ miles to the west. Hebron is 20 miles to the south.

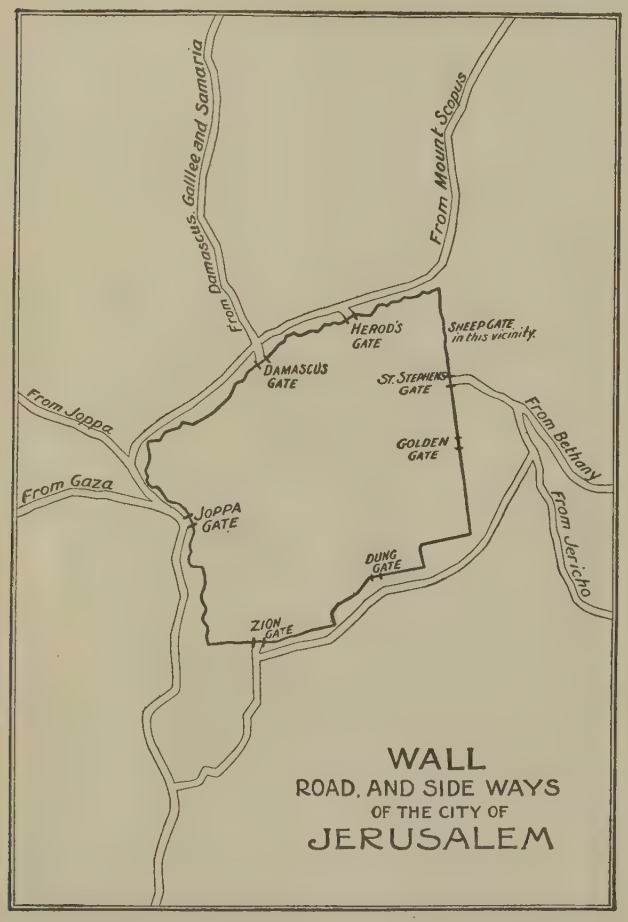
"Zion Stands with Hills Surrounded."—Round about Jerusalem there rises a ring of mountains. In the far northwest is Mizpeh. On the north is Scopus. Along the whole east is Olivet. Southeast is the Mount of Offence, named thus from its having been the seat of Solomon's idol worship. On the south is the Hill of Evil Counsel, named as the spot where they took counsel to "betray" the Lord. The one break in this circuit of hills is toward the southwest, at the Plain of Rephaim. The highest of the hills, the Mount of Olives, is only 100 feet above



the highest part of Jerusalem. From its summit there is a glorious view of the streets and walls of the city.

Questions.—1. Where does Jerusalem lie? 2. How far is it from the Dead Sea? 3. How far from Jericho? 4. How far from the City of Samaria? 5. From the Mediterranean? 6. From Hebron? 7. What mountain is there in the northwest? 8. On the north? 9. Along the east? 10. On the southeast? 11. On the south? 12. What is there on the southwest? 13. How much higher is the Mount of Olives than Jerusalem?

Roads, Approaches and Gates.—*Damascus Gate.* Five or six roads led into Jerusalem. The three great entrances were the Damascus Gate on the north, the



Joppa Gate on the west, and the Temple Gate on the east. From the north came the travel from Damascus, Galilee and all parts of Samaria. On either side of the north road lay Mizpeh and the Mount of Olives, their green slopes dotted with sycamores and figs, and great clumps of olive trees, and with here and there a herdsman and his flock. In front was the great wall with its forty tall towers, within which stood Zion with its great white piles of marble palaces. The glittering terraces of the Temple rose a little to the left on Moriah. Before the gate and outside the wall was a large open suburb covered with gardens and graves and an abundance of almond trees, terebinths and figs. Every Jew of rank in Jerusalem desired to possess a garden and a cemetery under the city walls. Here, and not in the city,[1] were the trees and shrubs. Here also were the common gardens of the people, small, and fenced like the garden of Gethsemane of the present day. They bore such names as the garden of nuts, the garden of cucumbers, the garden of olives, and in them were growing herbs for the kitchen and fruit for the table. Not infrequently they contained a place for devotion and a family sepulchre.[2]

The view of Jerusalem "on the sides of the north," at the approach to the Damascus gate is alluded to by the Psalmist, who says exultingly: "Walk about Zion, and go round about her; mark ye well her bulwarks; consider her palaces." Our Saviour Himself, coming from Samaria to Jerusalem, probably passed through these suburban scenes and into the Damascus gate. Here the three roads from Shechem, Jericho (by a north route), and Gibeon met. Within the gate we enter a network of narrow, winding streets, and dark, arched lanes. The houses of the city are high, the roofs are flat, and round the ledge of the latter there is a battlement of open tiles. The houses open toward the inner court and present a dead wall to the street.

A Street in Jerusalem.

Questions. — 1. How many roads led into Jerusalem? 2. What were the three main gates? 3. Describe the scenery without the Damascus gate. 4. What can you tell of the gardens and cemeteries outside the walls of Jerusalem. 5. What does the Psalmist say of these walls? 6. What can you tell of the streets and the houses within the city?

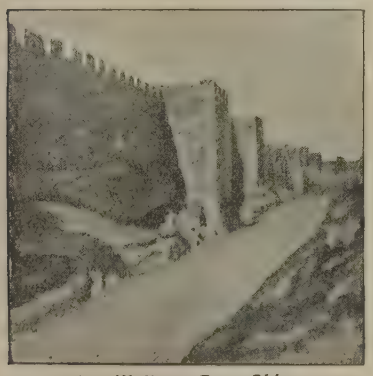
[1] The beautiful parks of the palace of Herod and Pilate on Mt. Zion, possibly some palms near the Temple, and smaller shrubbery in the hollow courts of the houses, were an exception.

[2] The royal gardens were to the south at the foot of Ophel, "among the sweet waters of Enrogel and Siloam," where Solomon had planted them for the solace of his Egyptian queen.

The Joppa Gate.—The most remarkable of all the entrances is the Hebron, Bethlehem or Joppa Gate in the west wall. Here many roads gather into an open court in front of the great citadel of David. Those who come up from Beersheba and Egypt, or from Egypt and Gaza, or from the low-land plains and the sea, or from the port at Joppa, pass through this gate. In the area is a lively market-place. There are donkeys under panniers of lentiles, beans, onions and cucumbers fresh from Galilee. There are camels laden with grapes, dates, figs, apples, pomegranates from the orchards of the Kedron; women with merchandise in earthen jars; dealers in birds, and doves and ducks; venders of horses, calves, sheep kids; husbandmen standing idle waiting to be hired; the public scribe in the gateway with a white linen garment and an inkhorn in his belt; and the Roman soldiers on guard.

The Joppa Gate.

Jerusalem at Night.—As the sun goes down the gates are closed, and all the business of life ceases. There is not a torch in the streets or archways. This great pall of evening darkness in the city, makes our Saviour's allusions to darkness and the outer darkness, and the statement that Judas went out and it was dark, and that the company of soldiers that came to take Jesus bore lanterns and staves, very impressive.

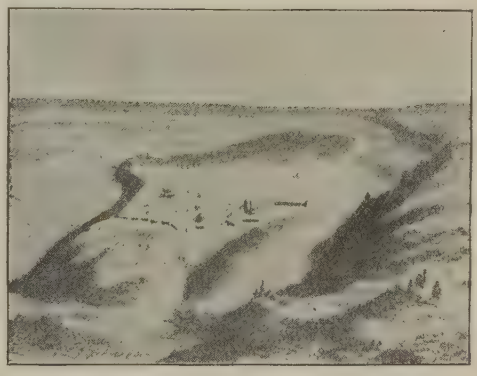


Old Wall on East Side.

The Gates in the East Wall. — The one other important entrance into the city was from the east. It was the entrance used so often by our Saviour as He came up from the Jordan valley and Jericho, or from Bethany across the Mount of Olives and into the Temple area. The road passed by the garden of Gethsemane and crossed the brook Kedron in the hollow of the valley. The Golden Gate, now closed, was just opposite the Temple. St. Stephen's gate, to the north of the Temple is the spot where the roads on the east side now converge.

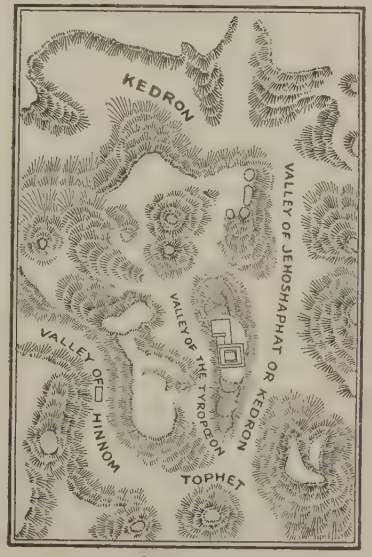
Questions.—1. Where is the Joppa Gate? 2. What roads enter through this gate? 3. Describe some of the scenes at the Joppa gate. 4. Describe Jerusalem at night. 5. What Bible allusions does this fact render impressive? 6. Whence and whither did the eastern entrance lead? 7. Where was the Golden Gate? 8. Where is St. Stephen's gate?

The Valleys Surrounding Jerusalem.—The flat top of the city, swept on three sides by deep valleys, is shown in the view from the south.



Jerusalem from the South (showing Table Land.)

These valleys start as mere depressions in the north-west plain, within a few yards of each other. Separating, with the city in between, they meet again at the south-east corner, 672 feet below their original starting point. The valley running down the west side is the valley of Gihon. (For Valley of Gihon, see the next map.) As it turns east and runs along the south side it becomes the Vale of Hinnom. Its lower portion near the brook Kedron was called Tophet, or place of fire, and Gehenna, the Hebrew name for hell. Here the offal of the city was burned. The valley coming down from the north,

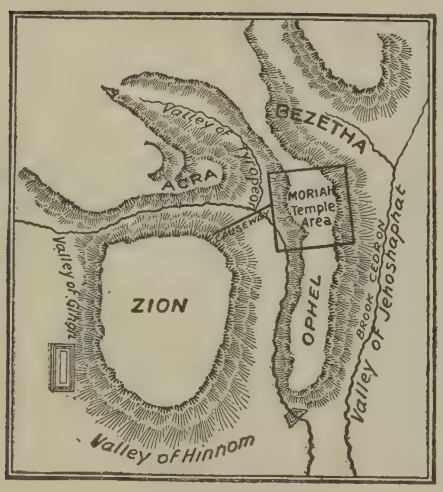


Valley Around Jerusalem.

on the east side of the city, between the latter and the Mount of Olives, is the valley of the Kedron, or of Jehoshaphat. In the rainy season it is the bed of a brook from which it receives its name.

Questions.—1. On how many sides is Jerusalem surrounded by valleys? 2. Where are these valleys deepest? 3. What is the depth there? 4. What is the name of the valley on the west side? 5. On the south side? 6. What is the lower portion of the south valley called, and why? 7. What is the name of the valley on the east side?

The Four Hills.—Jerusalem is a city set upon four hills, though from a great distance the site may seem flat. A ravine, called the Valley of the Tyropeon or Cheesemongers, runs down from the north through the heart of the city and divides it into two unequal portions. The west side north, between the Damascus and the Joppa Gates was on the lowest of the four hills. It was named Acra. The east side north between Herod's Gate and the Temple was the hill of Bezetha, sloping in various directions. The southwest corner, from the Joppa Gate down, was Mount Zion, the loftiest of the four hills. The highest point of Zion is in the south, and the mountain slopes toward the north. Hence it is literally true that "on the sides of the north" is "the city of the great king." Ps. 48: 2. Zion was called the upper, and Acra the lower city. Mt. Zion was the spot where David built his tower, already alluded to, and his palace, and where he was buried. Here also were Herod's palace and the Judgment Hall of Pilate. Frequently all Jerusalem was called "Zion," or "Daughter of Zion," from this prominent part of the city. Across from Zion to the east was Mount Moriah. There was a large stone bridge or causeway over the Tyropeon Valley, connecting the two. On Mount Moriah was the Temple area, where first Solomon and then Herod erected the Temple. The southern extremity of Mount Moriah was a steep declivity called Ophel.



Hills of Jerusalem.

Questions.—1. On how many hills is Jerusalem situated? 2. What valley runs north and south through the heart of the city? 3. Where is Acra? 4. Where is Bezetha? 5. Where is Mount Zion? 6. Where is Mount Moriah? 7. What buildings were on Mount Zion and on Mount Moriah? 8. Why was Jerusalem called "Daughter of Zion?"

Places of Interest.—Near the pool of Siloam, at the southeast corner, a little further up the Kedron Valley, was the village of Siloam. Still further north, at the foot of the Mount of Olives, and nearly opposite the temple area, was the Garden of Gethsemane. The Tower of Antonia was to the north of the Temple. The location of Joseph's garden and of Mount Calvary are not really known. The pool of Bethesda was north of the tower of Antonia. The pool of Hezekiah was in Acra, and the upper and lower pools of Gihon were to the west without the walls. The first wall was built by David around Zion. The second wall was the one marking the city in the time of Christ. The third wall was built by Herod Agrippa, after Christ's death.

Questions.—1. Where was the village of Siloam? 2. The Garden of Gethsemane? 3. The Tower of Antonia? 4. Joseph's Garden and Calvary? 5. The pool of Bethesda? 6. The pool of Hezekiah? 7. The pools of Gihon? 8. What do you know of the various walls built round about Jerusalem?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

The Saviour entering Jerusalem, p. 68; weeping over it, p. 68; in Gethsemane, p. 78; the garden of Joseph, p. 84; ascends on the Mount of Olives, p. 95. **The New Jerusalem**, p. 130. **David** captures Jerusalem, p. 198.

WHAT IS THE PRACTICAL LESSON?

Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, . . the church of the first-born, . . and to God the Judge of all. . . See that ye refuse not him that speaketh. —Heb. 12: 22–25.

NOTE.—The wonderful significance of Ps. 125: 2, "As the mountains are round about Jerusalem, so the Lord is round about his people" is not fully brought out by the map on p. 55. In approaching the city you ascend a mountain only to descend immediately into a valley, the road taking a zigzag course to render the descent possible. This is repeated several times. Only when passing over the route do we learn to realize what a protection these encircling mountains are to the city.—F. W. WEISKOTTEN.

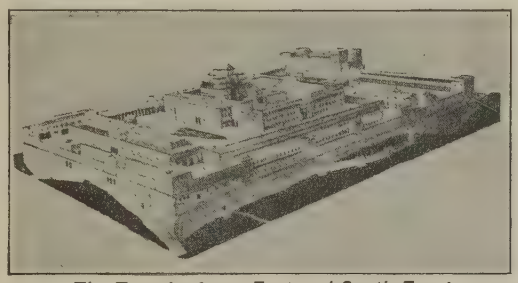
CHAPTER XVII.

THE TEMPLE.

"Master, see what manner of stones, and what buildings are here!"—MARK 13: 1.

The Temple on Mount Moriah was one of the wonders of the world in the days of Christ. It was a terraced mountain of marble buildings surmounted by coronals of glittering gold. With its four or five enclosing walls, its magnificent portals, its great courts, its colonnades and porches, it constituted a great series of structures more beautiful and costly, probably, than any that ever have been reared on earth.

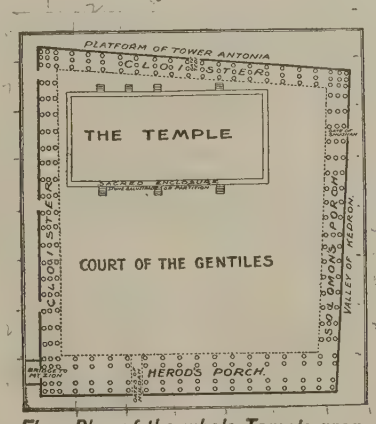
It was built by Herod the Great probably in the Græco-Roman style of architecture, with columns and floors and walls of white marble, beautifully carved and in many places covered with solid plates of gold. These plates of gold reflected, when the sun rose, such dazzling effulgence, that the eye could not sustain its radiance. At a distance, according to Josephus, the temple appeared to be a huge mountain covered with snow. Besides the multitude of skilled workmen, gathered from all parts of Palestine, a thousand priests were trained in stone-cutting, carving and carpentering before the work was begun. The Jews in the Saviour's day said it had already been 46 years in building, and it was not completed for 18 years more, and was destroyed 6 years afterward, in 70 A. D., by the Roman General Titus.



The Temple, from East and South Fronts.

Questions.—1. Where was the Temple located? 2. Of what materials was the Temple built? 3. Who built the Temple? 4. In what style? 5. How long was it in building? 6. When and by whom was it destroyed?

The Site of the Temple.—The Temple stood upon a rocky eminence in the eastern part of the city, on the spot where the two temples that preceded it had been erected. At first the mountain was steep and there was little room at the top, but Solomon already had built a wall around the summit, and a great wall on the East, filling it up inside to a level, and erecting over it a portico or covered colonnade. Solomon's Porch faced directly east along the Valley of the Kedron, and formed part of the city wall. The masonry of the foundation of the wall, the greater part of it buried now over 100 feet under ground, is immense. The whole Temple area was almost a hollow square of about 1000 feet on each side.



Floor Plan of the whole Temple area.

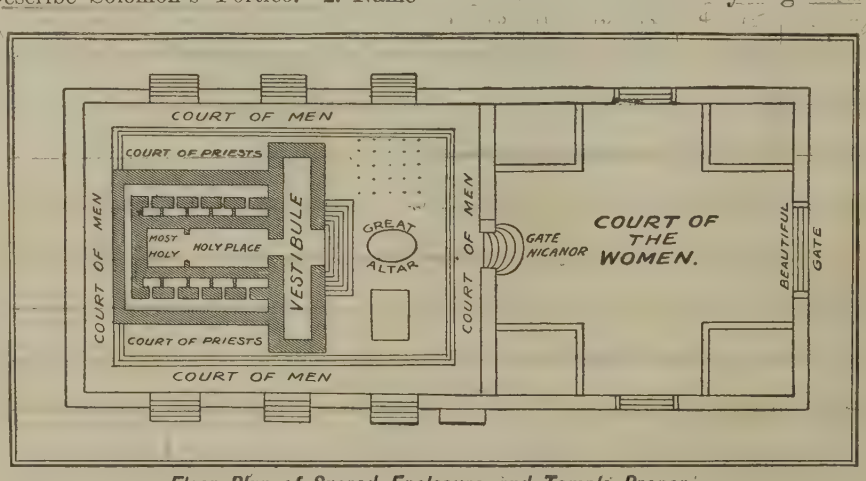
Questions.—1. What was the site of the Temple? 2. Who improved the site, and how? 3. Where did he erect Solomon's Porch, and what was it? 4. How deep are the foundations buried? 5. What shape was the Temple area? 6. How large were each of the sides of the hollow square?

The Four Outside Cloisters Forming the Hollow Square.—We have seen that Solomon's Portico, one of these cloisters, lay along the east side. It was a covered colonnade of white marble Corinthian columns of great magnificence. The gate through Solomon's Portico was immediately opposite the main entrance of the Temple and was called Shushan. In this gate beggars sat. On the south side lay Herod's Porch, even more magnificent than Solomon's. It was called the Royal Cloister, and extended the entire length of the south wall. Three rows of stately columns divided it into as many arcades, the central one being 100 feet high and 45 broad. The roof at the south-east corner was 326 feet above the bed of the Kedron, and the dizzy height of the pinnacle rising above on this corner is unknown. Its gates on the south side were called the gates of Huldah, and it was connected at the south-west corner with the city and the king's palace by a bridge thrown across the ravine. This whole arcade was a grand resort for all persons with public, literary or professional business. Here Jesus was accustomed to teach the people and to

hold discourse with the scribes and Pharisees; and here probably the early Christian Church assembled for worship.

The columned cloister on the west side ran along the wall, separating the Temple from the Valley of the Tyropeon, and had three gates. The cloister on the north wall had but the Gate Tedi in the centre. Along the whole north wall was the high platform of the Fortress of Antonia, built by Herod as a great castle, and then taken possession of by the Romans. The tower of this stronghold rose to a lofty height and overlooked the courts of the temple. A stairway came down from it to the Gate Tedi in the north cloister, and through here the chief captain probably hurried his soldiers to rescue Paul from the mob in the Temple. On the stairway that led up to the castle, Paul probably made his defence.

Questions.—1. Describe Solomon's Portico. 2. Name its gate. 3. Where was Herod's Porch? 4. Describe it. 5. What were its southern gates called? 6. How was Herod's Porch connected with the city? 7. For whom was Herod's Porch a resort? 8. What did Jesus do here? 9. What did the early Christian Church do here? 10. Tell what you can of the west and the north cloister. 11. Where was the Fortress of Antonia? 12. What can you tell of it? 13. What incidents in Paul's life occurred here?



Floor Plan of Sacred Enclosure and Temple Proper.

The Court of the Gentiles.—The space within the hollow square formed by the four porticoes was called the Court of the Gentiles. It was paved with alternate blocks of red and white marble, and was a great place of resort for Jews and strangers, and became at length a place of business. On this floor was the location of the money-changers and of the sellers of doves; and from here the Saviour twice drove them forth.

Questions.—1. What was the Court of the Gentiles? 2. How was it paved? 3. To what purpose was it at length put?

The Sacred Enclosure.—In the northern part of the large square was a terrace 8 feet higher than the floor of the square, and reached by flights of 14 steps. It was 630 feet long and 300 feet broad. Around its outer edge was an ornamented lattice wall or balustrade of stone, 4½ feet high, on which were inscriptions in many languages, warning foreigners not to enter it, under the penalty of death. Paul was arrested because the Jews supposed he had led Gentiles into the sacred space. Within it was the Temple proper, with its courts, walls and buildings.

Questions.—1. What was the Sacred Enclosure? 2. How much higher was it than the Court of the Gentiles? 3. What were its length and breadth? 4. By what was it surrounded? 5. What inscriptions were on its lattice?

Court of the Women.—The eastern end of the Sacred Enclosure was the Court of the Women. It was on a terrace three feet higher than the Enclosure and was surrounded by high walls. It was in the shape of a square, with one gate in the middle on each side. The gate on the eastern side was probably the "Gate Beautiful," and that on the west side, toward the temple, the "Gate of Nicanor." The women could go no further than this court, but from an upper gallery over the Gate Nicanor, they could witness the sacrifices. The Court of the Women was also called The Treasury, because there were fastened 13 treasure chests along the wall. Here Jesus sat and observed the worshipers bringing in their gifts; and here He saw and spoke of the widow's mite.

Questions.—1. Where was the Court of the Women? 2. How much higher was it than the Sacred Enclosure? 3. By what was it surrounded? 4. What was its shape? 5. What was the probable name of its eastern gate? 6. Of its western gate? 7. Why was this place called Court of the Women? 8. Where and what was the "Treasury?"

Court of the Men.—The Court of Israel or Court of the Men was a terrace on the west end, ten feet higher than the Court of the Women. Opening into this court was the session room of the Sanhedrim.

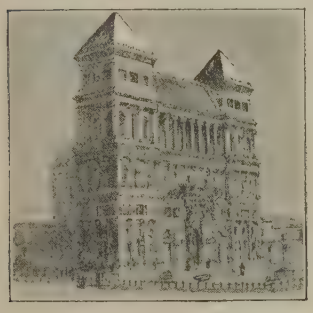
Questions.—1. Where was the Court of the Men? 2. What was it? 3. How much higher was it than the Court of the Women? 4. What opened into it?

The Court of the Priests was three feet higher still than the Court of the Men, and was separated from it by a low balustrade, around which the men stood and witnessed the sacrifices. Within the Court of the Priests, before the Temple, stood the great Altar of Burnt-offering, 15 feet high, and 36 feet square on the top. Around the altar were marble tables. Here the animals were slain.

Questions.—1. What was the Court of the Priests? 2. How was it separated from the Court of the men? 3. What stood in the Court of the priests? 4. How large was this great altar? 5. What were slain in this court?

The Temple Proper.—On a terrace 8 feet higher than the Court of the Priests rose the Temple itself. It had four parts:

1. The Vestibule, across the whole front, and 120 feet in height. It was built of marble richly ornamented, and vast clusters of golden grapes, each cluster as large as a man, twined over the golden doors.

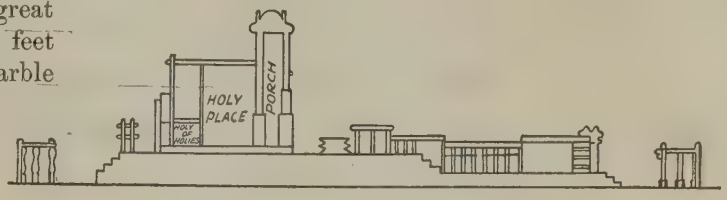


The Vestibule of the Temple.

2. The three-story chambers on each side of the Temple wall, were used to furnish homes for the priests during their two weeks of service each year. Here Zacharias was lodged, when he was offering sacrifice.

3. The Holy Place of the Temple was 30 feet wide and 60 feet long. The doors leading to it from the Vestibule were plated with gold, and both floor and ceiling were of gold. In the Holy Place stood the golden altar of incense, upon which incense had to be offered morning and evening. On the one side the golden candlestick, with its seven branches, kept constantly burning; on the other was the golden table for shew bread on which loaves had to be placed every Sabbath. In this room Zacharias was standing when the angel appeared unto him.

4. The Holy of Holies was 30 feet long, wide and high. It was separated from the Holy Place by a vail said to have been eight inches thick. When our Saviour was crucified, it was this vail that was rent at the hour when He expired. Only once a year, on the great day of Atonement, did a human being, viz., the high priest, enter the Holy of Holies.



Cross Elevation of the Temple and its Courts.

Questions.—How much higher did the Temple stand than the Court of the Priests? 2. Name the four parts of the Temple. 3. How large and how high was the Vestibule? 4. Of what was it built? 5. What twined over its doors? 6. For what purpose were the chambers on each side of the Temple wall used? 7. Who was lodged here while offering sacrifice? 8. How large was the Holy Place? 9. Of what were its floor and ceiling? 10. What stood within the Holy Place? 11. Of what size was the Holy of Holies? 12. How was it separated from the Holy Place? 13. How was this vail rent? 14. When was the Holy of Holies entered by the high priest?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PERSONS.—**The Saviour** walking in Solomon's Porch and the Temple, p. 53, 58, 69; casting out the money-changers, p. 13, 69; speaking with the Scribes and Pharisees, p. 54; **Zacharias**, p. 4; **Herod**, p. 3, 260; **Peter and John** in Solomon's Porch and in the Temple, p. 99; **Paul**, p. 124.

WHAT IS THE PRACTICAL LESSON?

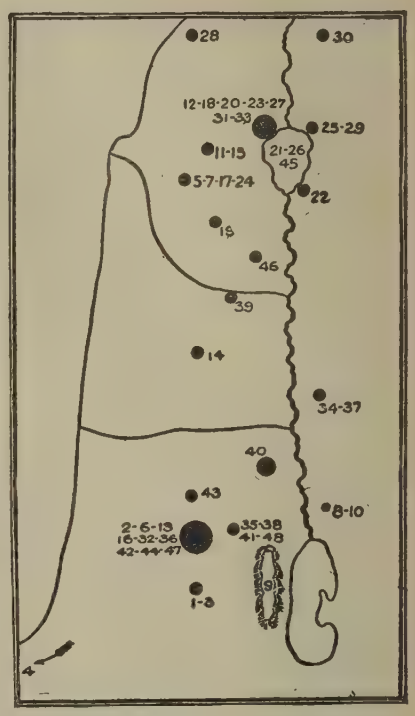
We look not at the things which are seen, but at the things which are not seen. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands, eternal in the heavens.—2 Cor. 4: 18 and 5: 1.

What? know ye not that your body is the temple of the Holy Ghost?—1 Cor. 6: 19.

CHAPTER XVIII.

THE SCENES OF CHRIST'S EARLY YEARS, AND OF THE FIRST AND SECOND YEARS OF HIS MINISTRY.

Forty-eight Events in the Life of Christ.—It is intended that these events, *with their figures*, and *with their location on the Map*, be committed to memory. The task is not difficult and the result will be invaluable. The whole life of Christ is covered in this and the following Chapter, and these two Chapters are the work of the Rev. Charles L. Fry. The first seven events are those of the first thirty years of the Saviour's life. The second series of events from 8 to 15 comprises our Saviour's early ministry in the year 27 A. D. The third series of events from 16 to 26 comprises His Galilean ministry in the year 28 A. D. and early in 29 A. D.



B. C.

5
1. Bethlehem, where Jesus was born, and adored by angels and shepherds. Dec., B. C. 5.

4
2. Jerusalem, where the Babe forty days old was presented in the temple, and seen by the aged Simeon and Anna
3. Bethlehem Visited by Wise Men. Feb., B. C. 4.
4. Hurriedly taken to Egypt, to escape Herod's rage. Feb., B. C. 4.
5. Nazareth in Galilee, where He lived as a growing boy. Spring, B. C. 4—April, A. D. 8.

A. D.

8
6. He goes to Jerusalem at twelve years of age, to keep the Passover. April, A. D. 8.
7. The next eighteen years He spends in Nazareth as an obscure carpenter. A. D. 8—A. D. 26.

26

27
8. He is baptized by John in the desert of the Jordan, and anointed by the Heavenly Dove as the world's Messiah. Jan., A. D. 27.
9. The wilderness of Judea, where He was tempted of the devil. Feb., A. D. 27.
10. He returns and calls His first four disciples. Feb., A. D. 27.
11. At Cana of Galilee He works His first miracle. Feb., A. D. 27.
12. He departs to Capernaum, whence He goes to keep the Passover. March, A. D. 27.
13. At Jerusalem He cleanses the temple, and converses with Nicodemus. April, A. D. 27.
14. In Samaria He tells the woman of Sychar about living water. A. D. 27.

28
15. At Cana of Galilee He heals the nobleman's son. Jan., A. D. 28.
16. At the next Passover in Jerusalem He cures a man at the Pool of Bethesda.
17. He goes back to Nazareth, His own home, and is rejected. April, A. D. 28.
18. He makes Capernaum His headquarters, and works many miracles with His twelve disciples. Summer, A. D. 28.
19. At Nain He restores to life a widow's only son. Midsummer, A. D. 28.
20. Returning to Capernaum He heals the blind, the paralyzed, the lepers, etc., and utters wonderful parables. (See Chapters XIV and XV.) Autumn, A. D. 28.
21. On the Sea of Galilee He stills the tempest. Autumn, A. D. 28.
22. At Gadara, on the south-eastern shore, He casts out a legion of devils into a herd of swine. Autumn, A. D. 28.
23. At Capernaum He raises from death the daughter of Jairus. Autumn, A. D. 28.
24. At Nazareth He is rejected a second time. Autumn, A. D. 28.

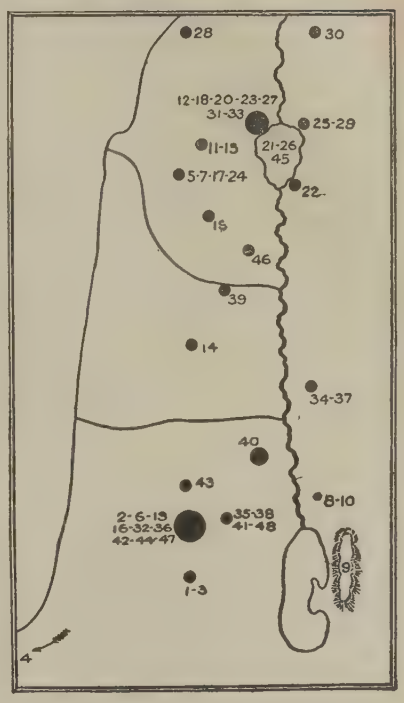
29
25. On the north-eastern shore of the Sea of Galilee He feeds 5,000 men with five loaves and two fishes. April, A. D. 29.
26. After midnight He walks on the water to the disciples' boat. April, A. D. 29.

Questions.—1. How many events or scenes in Christ's life are given in this and the next chapter? 2. Into how many sections may these scenes of Christ's life be divided? 3. How far does the first section extend? 4. What are its events in their order? 5. Draw a simple outline map of Palestine, and write on it the figures representing these seven places. 6. Name the events of the second section. 7. Indicate these places on the map by figures in their order. 8. Name the events of the third section. 9. Indicate these places on the map by figures in their order. 10. Repeat this until it can be done perfectly.

CHAPTER XIX.

THE SCENES OF THE THIRD YEAR OF CHRIST'S MINISTRY.

The Last Two Periods in the Life of Christ.—The first three periods of our Saviour's life are presented in the last chapter. This chapter presents the events of the North Galilean and Perean ministry, in 29 A. D., and the concluding period of Passion Week and the Resurrection in April and May of the year 30 A. D.



A. D. 29

27. At Capernaum He confutes the Scribes and Pharisees. Summer, A. D. 29.
28. In the land of Tyre and Sidon He heals the daughter of a woman of Canaan. A. D. 29.
29. Near the Sea of Galilee He feeds 4,000 men with seven loaves and a few fishes. A. D. 29.
30. On Mt. Hermon, in the far north, He is transfigured.
31. At Capernaum He pays the tribute money, gotten out of a fish's mouth. Autumn, A. D. 29.
32. At Jerusalem He attends the Feast of Tabernacles and teaches in the temple. Oct., A. D. 29.
33. He goes back to Capernaum for the last time, and makes His final departure from Galilee. Nov., A. D. 29.
34. From Perea He sends out the seventy disciples.
35. At Bethany He visits Mary and Martha.
36. At Jerusalem He attends the Feast of Dedication.
37. In Perea He utters some more of His wondrous parables. (See Lesson XV.)

30

38. At Bethany He calls Lazarus forth from the sepulchre. Feb., A. D. 30.
39. On the borders of Samaria He begins His last journey to Jerusalem, foretelling to His disciples the death He should suffer. Mar., A. D. 30.
40. At Jericho He restores the sight of two blind men, and visits Zaccheus.
41. He arrives at Bethany six days before the Passover, and there spends the nights in Passion Week up to Thursday. (See Lesson XX.) April, A. D. 30.
42. On Palm Sunday He rides into Jerusalem as the royal son of David, amid the hosannas of the same multitude that afterwards on Good Friday shouts "Crucify Him."
43. Having risen from the dead and appeared to the faithful women on Sunday morning, He reveals Himself at Emmaus on the same afternoon. (See Lesson XXI.)
44. In the evening He appears to the assembled disciples in Jerusalem.
45. At the Sea of Galilee He appears to seven of them whilst they are fishing.
46. On a mountain in Galilee He appears to 500 persons at once. May, A. D. 30.
47. At Jerusalem He appears for the last time, and instructs His disciples further about the affairs of the Kingdom. May, A. D. 30.
48. From the Mount of Olives, near Bethany, He ascends into heaven. May, A. D. 30.

Questions.—1. Into how many sections may the scenes of Christ's life be divided? 2. How many of these were presented in the last chapter? 3. Name all the events presented in their order. 4. Name the sections presented in this chapter. 5. What are its events in their order? 6. Draw a simple map of Palestine and write on it the figures representing these fourteen places. 7. What are the events of the last section? 8. Indicate these places on the map by figures in their order. 9. Review the story as a whole by pointing to every figure from 1 to 48, and name each place and event in regular succession.

CHAPTER XX.

PLACES, PERSONS, TIMES AND CUSTOMS IN THE WEEK OF PASSION.

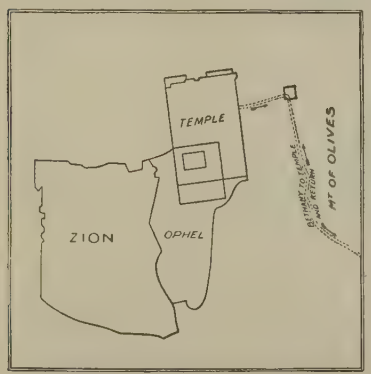
"Behold the Lamb of God, which taketh away the sin of the world!"—JOHN 1 : 29.

Christ's Arrival at Bethany.—On His way to Jerusalem for the last time to keep the Passover Feast, Christ reached the home of Lazarus on Saturday, six days before Good Friday. A supper was made for Him in the house of Simon the Leper, and at the table Mary anointed Him for His approaching burial. Judas, dissatisfied and rebuked, left the house and went to the chief priests to betray Jesus.

The Sanhedrin.—(See p. 32). The priests who met as a Council every morning, probably in their chamber in the Temple, had long been planning to silence the Saviour. His earnest teaching of truth, His exposure of their worldliness and hypocrisy, His claim to be God's Son, His ability to enforce His word by miracle, His power to draw the people, had awakened their hatred. Their president had advised His death. It was not their intention to act during the Feast on account of the uproar it might create but circumstances brought on His early arrest. To the course of these circumstances we now give our attention.

Sanhedrin in Session.

Questions.—1. Why did Christ journey to Bethany? 2. When did He reach there? 3. Where was a supper made for Him? 4. What did Mary do? 5. What did Judas do? 6. Where did the Sanhedrin meet? 7. Why had it planned to silence Jesus? 8. What had their president said? 9. Did they intend to put Jesus to death at the Feast? Why not?



Map of Saviour's Entry.

The Journey on Palm Sunday.—The Saviour rode into the city as the Son of David, the King of Zion. Leaving Bethany He descended the south-eastern slope of the Mount of Olives, went up the valley with Gethsemane at His right, and entered the Temple. It was the day appointed for selecting the Old Testament Paschal lamb.[1]

The Journey on Monday.—Coming into the city on Monday, He pronounced a curse upon the barren fig-tree to illustrate the curse that would descend upon the Jewish nation which was bringing forth no fruit to God. Proceeding to the Temple and finding the money-changers and sellers of sheep and doves for the sacrifices in the Court of the Gentiles, He drove them out, as He had done once before at the beginning of His ministry.

Road from Beth-phage

The Journey on Tuesday.—Again on Tuesday He went into Jerusalem and taught. As He was walking in the Temple, the priests came up to Him and demanded by what authority He taught.

The Retirement of Wednesday and Thursday.—On Wednesday and Thursday Jesus remained away from Jerusalem. On Thursday evening He entered Jerusalem to celebrate the Passover.

Questions.—1. Did Christ remain in Bethany on Palm Sunday? 2. By what route did He enter Jerusalem? 3. What Old Testament day was this? 4. What happened during his journey on Monday? 5. Why did He pronounce this curse? 6. What did He do on Monday in the Court of the Gentiles? 7. What happened on Tuesday in the Temple? 8. Was He in Jerusalem on Wednesday?

The Feast of the Passover.—The celebration always began with the slaying, in the Temple, of a lamb for every family. The lamb's blood was dashed against the altar, and its fat burned as a sacrifice. At a private house the lamb was roasted whole and eaten with unleavened bread, bitter herbs sweetened with a fruit sauce of the color of the bricks made in Egypt, and with wine. No raised bread dared be eaten during the whole feast. Every trace of fermentation had to be removed from the houses. This was such a

[1] The tenth day of the first month Nisan.

prominent feature of the Passover that it was frequently called the Feast of Unleavened Bread.

The blood sprinkled against the altar reminded all Israel of the blood sprinkled in Egypt on the door posts to save their forefathers from the death visited on the Egyptians by the destroying angel. The whole Festival commemorated the Deliverance from the bondage of Egypt, and pointed to Christ Himself, the true Passover Lamb, by the shedding of whose blood the world is delivered from the bondage of sin.

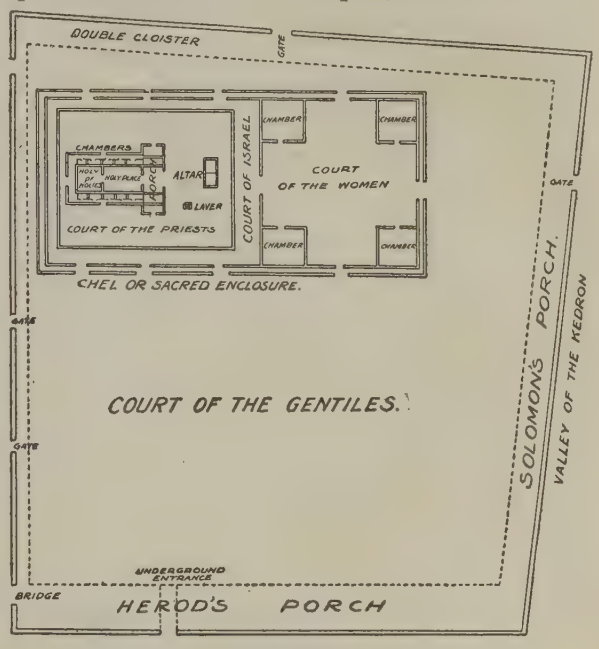
Questions.—1. With what did the celebration begin? 2. How? 3. What was done with the lamb's blood and with the fat? 4. Where was the lamb roasted? 5. With what was it eaten? 6. Why was the Passover called the Feast of Unleavened Bread? 7. What was the meaning of the sprinkling of the blood against the altar? 8. What did the whole Festival commemorate? 9. To whom did it point? 10. How?

The Time of the Passover.[1]—The feast began on Thursday the 14th of Nisan (including the evening of Wednesday). The lamb was to be killed on Thursday afternoon. The Passover was to be eaten on Thursday evening, and the Saviour was crucified on Friday morning, the second day of the Feast. Saturday, the third day, was the Sabbath of the Feast.

Questions.—1. When exactly did the feast begin? 2. When would the lamb be killed? 3. When would it be eaten? 4. When was the Saviour crucified? 5. On what day of the Feast was this?

The Preparation for the Passover.—On Wednesday already every one in Israel was thinking of the Feast. In the afternoon Judas may have purchased the lamb at the sheep-market, and had it inspected at the Temple. In the evening a solemn search was made with lighted candle for any leaven that might be hidden in the house. On Thursday, Jesus sent Peter and John into the city to prepare for the Feast in a certain house, whose owner's name was withheld, perhaps that Judas should not discover the spot and betray the Lord too early. They arrived from Bethany and followed a man bearing a pitcher of water upon his head. The owner of the house offered them his most honorable and secluded room, "the upper chamber," where they might enter and depart from stairs on the outside without being disturbed. The room was large, and furnished with a table and couches, doubtless already ranged about the table.

In the afternoon[2] doubtless Peter and John took their lamb up the Temple-mount into the Priest's Court. This was filled with white robed priests and Levites, all the twenty-four courses being on duty that day. After the Levites chanted the 81st Psalm, and the priests blew the silver trumpets, and before the incense was burnt for the evening sacrifice, or the lamps in the golden candlestick were trimmed for the night, the paschal lambs were slain. This each Israelite did for himself. Doubtless Peter and John slew their lamb. A priest caught up the blood in the golden bowl and passed it along two rows of priests up to the altar where it was thrown in one jet at the base. Parts were removed to be burnt on the altar. The apostles departed bearing their lamb on their shoulders. At the house the lamb would be roasted whole on a pomegranate spit in an oven. The sauce, unleavened cakes, the paschal cup, the dish with vinegar, and the lamps would be made ready.

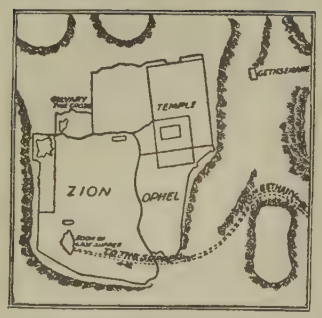


The Temple.

Probably as the sun began to decline Jesus and the other ten disciples descended once more from Bethany over the Mount of Olives to enter the Holy City. Everywhere the pilgrims were hastening toward it. White tents were on the sward. From the marble Temple rose the smoke of the burnt offering. The streets were thronged with strangers. The first three stars had become visible, and the threefold blast of the silver

[1] See paragraph in Preface relating to "The Time of the Passover."

[2] Probably at 1.30. Ordinarily the time for beginning service for Evening Sacrifice was about 2.30. On account of the Feast it was an hour earlier. On Friday afternoon it would be two hours earlier.—*Edersheim.*

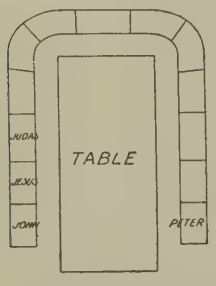


From Bethany to the Supper.

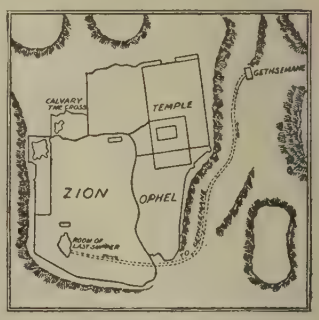
trumpets announced that the Passover Feast had commenced. In the festively-lit upper chamber the Master and the Twelve were now gathered.

Questions.—1. When and how was the search made for leaven at the beginning of the Passover Feast? 2. When and where may Judas have purchased the lamb for the Saviour and the disciples? 3. Where was the lamb inspected? 4. Who were sent in to the city to prepare for the Feast? 5. When? 6. How did they find the place? 7. Describe the room. 8. Whither was the lamb taken to be slain? 9. What were the ceremonies, and before what time was the lamb slain? 10. Who slew the lamb? 11. What did one of the priests do? 12. What finally became of the blood? 13. Was any part of the lamb burned? 14. Where and how was the lamb roasted? 15. Of what other parts did the supper consist? 16. When probably did the Lord enter the city? 17. Describe the scene in and about the city. 18. What announced the commencement of the Passover?

The Lord at the Table.—The celebrated picture of the Lord's Supper by Leonardo da Vinci in "Bible History" is not correct in the arrangement of the table. Nor is the picture here given strictly accurate. Single divans or pillows were ranged around a low Oriental table, on which each guest reclined with his head nearest the table, and his feet stretching back toward the ground. Thus we see how Jesus could wash the disciples' feet. Two parts of the table, where the guests were about it, were covered with a cloth, leaving one end of the table free. The chief personage sat near one end of the table. We know from the Gospel that John was at Jesus' right. The chief place next to the Master would be that to his left. In the strife of the disciples which should be accounted the greatest, it had been claimed by Judas. This explains how, when Christ whispered to John about the sop, none of the others heard it. It also explains how Christ would first hand the cup to Judas. It also makes clear why, when Judas asked Jesus whether he was the traitor, no one at the table knew what had been spoken. As to Peter, it can easily be understood how, when the Lord rebuked them in their strife for the places, he in his shame should have rushed to take the lowest place at the other end of the table. From there we see, too, how he could beckon to John, who sat at the opposite end of the table over against him, and ask him across the table who the traitor was.



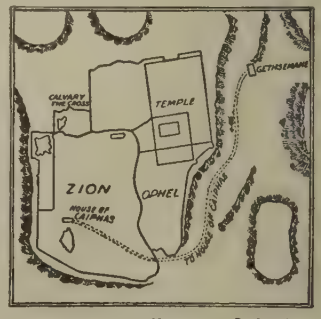
The Supper.—The supper began when the head of the company took the cup and offered thanksgiving over the fruit of the vine. As the next part of the ceremonial it was in his place to rise and "wash hands." Here our Lord, like a household slave, and in view of the disciples' recent strife, performed the humble service of washing the feet of the guests, beginning, perhaps, with Peter at the end of the table. He connected this washing with the baptism of John, both of which ceremonies were to pass away with His death. Resuming His seat, the meal proceeded. The deed of the betrayer clouded their joy. Judas left. The Lord's Supper was instituted and concluding psalms were sung. The company rose from the Supper, left the house and crossed the brook Cedron, which at that time was swelled into a winter torrent, proceeding, perhaps by the route shown on the map, until they came to the garden of Gethsemane.



From House of Supper to Gethsemane.

Questions.—1. What were the seats around the table? 2. How did the guests use them? 3. Why was it easy to wash the disciples' feet in this way? 4. How much of the table was surrounded by guests? 5. Make a rough drawing of the table and seats, and show where Jesus sat. 6. Where was John? 7. Where was Judas? 8. What does this explain in connection with the sop; the cup; and the question of Judas? 9. Where was Peter's place at the table? 10. To whom could Peter easily beckon? 11. How did the Supper begin? 12. When and why did the ceremony of foot-washing come in? 13. How do we know that this ceremony was to pass away? 14. Did the deed of Judas trouble the Feast before or after the institution of the Lord's Supper? 15. How was the Supper closed? 16. Whither did the company go and how did they get there?

The Journey from Gethsemane to the High Priest's Palace.—When Judas left the table he must have gone to the High Priest's palace. There he found a detachment of Roman soldiers, for which the Jewish leaders had applied to Pilate. Armed and accompanied by servants they came to Gethsemane. Jesus was



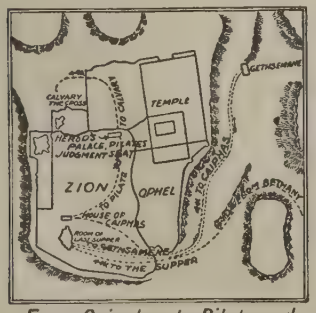
Gethsemane to House of Caiaphas.

taken to the palace of Annas, and then to Caiaphas to remain there until after the cockcrowing. The members of the Council assembled early in the morning in the palace of Caiaphas and led Jesus to Pilate. (See map.)

Questions.—1. Whither did Judas go after leaving the Saviour and disciples at the Supper Table? 2. Whom did He find there? 3. Whom did He lead to Gethsemane? 4. Where was Jesus taken first? 5. Where in the morning? 6. Whither then was He led?

The Judgment Seat of Pilate.—The Roman governor had come up to Jerusalem from Cæsarea at the time of the Passover. He resided in the royal palace built years before by King Herod the Great. It was on the hill to the south-west of the Temple hill. It rivaled the Temple itself in appearance and was sufficiently spacious to shelter a small army. Two colossal wings sprang forward on either side, with a connecting building between. In front of the latter stretched a broad pavement. Here, on a raised platform was the scene of the trial, because the Jewish authorities would not enter the heathen court palace on a day which was holy. The front of the palace all around was supported by massive pillars forming shady colonnades. The building was in a park with walks, trees and ponds, "where fountains cast their sparkling jets far into the sunshine and flocks of tame doves plumed their feathers at the water's edge."

Bringing Jesus Before Pilate.—Through the huge gateway of this magnificent residence, the Jewish authorities with the Prisoner in their midst came pouring in the early morning. Pilate went forth to see them and seated himself on his chair of state, with his secretaries beside him. Behind him no doubt stood numbers of bronzed Roman soldiers with their stolid looks and upright spears. The Accused would have to ascend the platform, and over against Him stood His accusers with Caiaphas at their head.



From Caiaphas to Pilate and from Pilate to Calvary.

Questions.—1. Where was the Roman governor during the Passover? 2. In what palace did he reside? 3. Where was this palace located? 4. Describe its appearance. 5. Where was the scene of the trial? 6. Why was the trial not held within the palace? 7. Describe the surroundings of the palace. 8. Who came pouring into the gateway of the palace in the early morning? 9. What did Pilate do? 10. Who were about and behind him? 11. Where was the Accused? 12. Where was the accusers?

The Beginning of the Trial.—Pilate at once demanded the accusation. The Jewish authorities hinted broadly that they *had* tried Him and merely wished Pilate to pass sentence.[1] Pilate told them if he was not to try the case, he would not inflict punishment. This was a bitter disappointment. Forced to make charges they poured forth many accusations. The charge on which *they* had condemned Him, namely, blasphemy, they kept in the background. They knew Pilate would not condemn on such a charge and that they might be sneered out of court.[2] They were forced to invent crimes.

The Charges Preferred.—The first charge they made was that Jesus had been "perverting the nation." The second charge was that He had forbidden to pay the imperial tribute.[3] The third charge was that "He said He was Christ a King."

Pilate's Investigation.—Pilate did not notice the first charge. He may have been amused at the second, for he knew how bitterly they themselves opposed the imperial tribute. But the third, that Jesus was setting Himself up as a King who might be a rival to the emperor, could not entirely be passed by.

He took Jesus inside the palace to investigate. In reply to his question, "Art Thou the King of the Jews?" Jesus stated that His kingdom was not of this world (which would have put it in rivalry with the Roman empire), but that it was the kingdom of the truth.

Pilate's Acquittal, and Perplexity.—Pilate went out upon his judgment-seat and said, "I find in Him no fault at all." The Jews became intensely enraged and accused Jesus more fiercely. Pilate was perplexed and hesitated. At this juncture some of the Jews incidentally stated that part of His crime was committed in Galilee. Pilate, feeling he might rid himself of responsibility, at once decided to send Jesus to Herod, the ruler of Galilee, who had come up to Jerusalem to enjoy the excitement of the Passover celebration.

Questions.—1. How did the trial begin? 2. What did the Jews hint? 3. What did Pilate force them to do? 4. What charge did they keep in the background, and why?

[1] This was sometimes done as a compliment to the Jewish authorities.

[2] Just as Gallio later on drove the Jews away from his judgment-seat when the apostle Paul was brought before him on a similar indictment.

[3] Though He had said only a few days before, "Render unto Cæsar the things which are Cæsar's."

5. What was this first charge? 6. What was their second charge? 7. What was their third charge? 8. Which charge did Pilate notice? 9. How did Pilate investigate it? 10. What result did Pilate announce? 11. What followed this announcement? 12. How did Pilate attempt to rid himself of the difficulty?

Pilate's Offer to the People to Release Jesus.—King Herod possibly had taken up his residence in the palace of the Asmoneans. Or perhaps he occupied one part of the palace in which Pilate was staying. Herod was the husband of Herodias, and the one who killed John the Baptist. When Jesus would not gratify Herod's curiosity, but remained perfectly silent under his questions, he in mockery threw a gorgeous kingly robe over Jesus' shoulders and sent Him back to Pilate amid the laughter of His courtiers.

Pilate found that Herod merely had ridiculed Jesus, and he told the Jews again that Jesus was innocent. "Therefore," said he, "I will chastise and release Him." By this time an immense mob had collected and were demanding their annual Passover privilege of the release of a prisoner. Pilate may have heard of the popularity of Jesus among the common people and offered them Jesus as the prisoner who should be freed.

Pilate Surrenders Jesus to be Crucified.—Then the priests and scribes went out among the mob and persuaded them not to take Jesus, but to call for a murderer named Barabbas. Pilate wanted to know what he should do with Jesus. They cried, "Crucify Him!" Pilate washed his hands in a basin of water saying he was innocent of the blood of Jesus, and gave Him over to the soldiers to be crucified.

Questions.—1. Name two palaces in either of which Herod may have been staying during the Passover. 2. Which Herod was this? 3. How did Herod dispose of Jesus? 4. What did Pilate tell the Jews again? 5. What did he propose to do to this innocent prisoner? 6. What other expedient did Pilate try in order to free Jesus? 7. Did the mob accept Pilate's offer? 8. Why not? 9. For whom did the mob call? 10. What did they demand with respect to Jesus? 11. What did Pilate do finally? 12. How did he attempt to clear himself of the crime?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

The Scenes of Passion Week. Chapters 14 and 15 of "Bible History." **The Old Testament Passover** is alluded to on p. 149, and on p. 245.

WHAT IS THE PRACTICAL LESSON?

He is despised and rejected of men. He was wounded for our transgressions, he was bruised for our iniquities.—Is. 53 : 3, 5.

CHAPTER XXI.

CRUCIFIXION, BURIAL, RESURRECTION; CUSTOMS AND TIMES.

The Journey to Calvary.—The trial was over. After the soldiers had chastised Jesus a procession of death was formed. It issued from the gates of the palace and went onward to the place of crucifixion, a hill named Calvary. We do not know the location of this hill, nor the road to it, though tradition has fixed both as they are located on the map. (See Map on p. 67.) With the criminals and soldiers went the chief priests and scribes and a great company of people.

At Calvary.—The soldiers prepared for the crucifixion. The customary opiate, a cup of myrrh, was offered to the Sufferer, and refused. His arms probably were bound to the cross-beam. The head hung free. The victim usually lingered for a day or more. Our Saviour died within five or six hours after the Crucifixion.

A centurion and his soldiers were present, but the details of fixing the beam, hoisting the apparatus, handling the hammer and nails, fell to only four of them. To these four would go the victim's personal effects, his outer and inner robe, his girdle and his pair of sandals. As gambling was a favorite pastime with the soldiers, it was natural that they should cast dice for the seamless robe.

Questions.—1. Describe the procession to Calvary. 2. How did the soldiers prepare for the Crucifixion? 3. What did the four soldiers do? 4. Why was it natural for them to cast dice for the seamless robe?.

Time of Christ's Crucifixion.—Christ was Crucified about 9 o'clock in the morning. At noon a darkness came over all the earth. At 3 P. M., the hour of afternoon sacrifice, Christ gave His last cry, and died.

It was necessary to bury Him before night. Not only did the Law of Moses state (Deut. 21, 22, 23) that any body hanging on a tree should not remain there all night; but with sunset the great Passover Sabbath began, and the Jews did not wish to have the bodies remain on the cross on that day. Therefore they requested Pilate to break the legs of those crucified, in order to hasten death. The soldiers complied with the request in the case of the thieves, but found Jesus dead already. No doubt Jesus would have been buried by evening in the grave with the wicked[1] robbers if no other arrangements could have been made in the brief time between His death and the swiftly descending sunset.

Death.—When death took place in Israel, the eyes were closed, and the body was washed and wound in cloths by the dead one's own people. In the case of a wealthy person it was anointed with spices. The relatives showed their distress by loud lamentations, by rending the clothing and strewing ashes on the head. Professional mourners also were employed.

Questions.—1. At what hour was Christ crucified? 2. When did He die? 3. For what two reasons must He be buried before night? 4. What request did the Jews make of Pilate and why did they make it? 5. Did the soldiers comply with this request in the case of Jesus? 6. Where might Jesus have been buried, if friends had not made other arrangements? 7. Who cared for the body of the dead one immediately after death? 8. How was grief shown?

The Importance of Burial. — The Jews always showed a great regard for the burial of their dead.[2] For a body to remain unburied, and thus become food for the beasts of prey, was considered a great indignity. When Rizpah dared not bury her two sons and five relatives, she watched with a mother's love the seven crosses planted on the rock in the full blaze of the scorching summer sun from the Passover season until October. (2 Sam. 21. 8–11).

The Necessity of Speedy Burial.—Because of the hot climate, and because of the law of defilement when one came into contact with a dead body, burial followed speedily upon death. Lazarus was buried on the day of his death. Ananias and Sapphira were buried at once by the young men that carried them out. This was an additional reason why the body of the Saviour and those of the thieves should not remain on the cross during the whole of the Sabbath.

1 "His grave was appointed with the wicked." Isaiah 53.

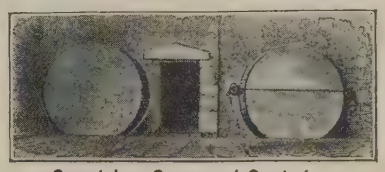
2 They did not burn the body as often was the case with the heathen.

Burial was Performed by Loved Ones or Nearest Friends.—Though the Jews hired professional mourners to announce the death and to maintain the lamentation of a loved one, yet the actual burial was performed by the hands of the nearest relatives. Abraham interred Sarah in the cave of Machpelah.[1] Isaac and Ishmael buried Abraham.[2] Esau and Jacob buried Isaac.[3] Moses buried Aaron on Mt. Hor.[4] The disciples of John the Baptist interred their master. Devout men carried Stephen to his burial.[5]

In this emergency, when Christ's body was dead upon the cross, there came a rich man of Arimathea, named Joseph, an honorable member of the Sanhedrin, who was a secret disciple of Jesus, and he went boldly to Pilate's palace and begged the body of Jesus, that he might take it away. When Pilate had satisfied himself, by asking the centurion, that Jesus was actually dead, he gave the body to Joseph.

Questions.—1. Why was no body allowed to remain unburied by family or friends? 2. Tell the story of Rizpah. 3. Why did burial follow speedily upon death? 4. Give instances in which persons were buried shortly after death. 5. Who performed the act of burial? 6. Give instances. 7. Who secured the body of Jesus for burial, and how?

Places of Burial.—The graves were prepared outside the city. The Jews had family sepulchres in their own gardens outside the walls of the city, and in the case of smaller towns near their own houses. Such was the place in which Lazarus was interred, and such was the new tomb in the garden which belonged to Joseph. The sepulchres were large hollow caves or rooms in the rock, with shelves in the side walls, on which the bodies were laid. The low entrance or doorway was closed, to prevent depredation by beasts or man, by a great stone which was rolled across the entrance.



Sepulchre Open and Sealed.

The splendid tombs of the kings were within the walls of Jerusalem. Here many of the descendants of David were buried. Monuments of great splendor were erected over wealthy persons buried in the fields. Our Saviour told the Jews that they killed God's prophets and then erected fine monuments over their graves. He compared the Pharisees to the beautiful

1 Gen. 23: 19. 2 Gen. 25: 9. 3 Gen. 35: 29. 4 Num. 20: 29. 5 Acts 8: 2.

white hollow sepulchres. Rachel was buried in the field and Jacob erected a pillar upon her grave.

For poor people there were places of burial in common. Since Scripture considered death as a punishment of sin, the Israelite was made unclean by touching the body or the grave of a dead one. Therefore in spring, when strangers came up in large numbers to the festivals, the graves were coated with white that persons going by might recognize them and avoid touching them.

Questions.—1. Where were the places of burial? 2. Describe them. 3. Describe the door? 4. What splendid tombs were within the walls of Jerusalem? 5. What were the Jews fond of erecting over their tombs? 6. How did our Saviour allude to this? 7. What did Jacob erect over Rachel's grave? 8. Why was a grave unclean? 9. Why was it coated with white in spring?

Customs of Burial.—Persons of wealth or rank were embalmed by laying all around the body a large quantity of costly spices and aromatic drugs. The body itself was wrapped in many folds of linen. Joseph of Arimathea went and bought sufficient fine linen, and came and took the body of Jesus from the cross. Nicodemus bought a mixture of myrrh and aloes, about a hundred pounds weight. Then they took the body of Jesus and wound it in fine linen cloths with the spices.

The embalming was repeated several days after the burial by the near relatives. While Jesus was being buried, the women who had come with Him from Galilee, including His mother Mary, sat opposite the sepulchre and observed how His body was laid. Then they returned and prepared additional spices and ointments which they intended to bring out to the tomb after the Passover Sabbath.

Separate cloths and napkins also were wrapped about the head. When our Lord stood at the grave of Lazarus and cried, "Lazarus, Come forth!" The dead man came forth bound hand and foot in grave clothes, and with a napkin about his face (John 11: 44). When on Easter Peter went into the sepulchre where the Lord had lain, he saw the linen cloths in one spot and apart from them at a little distance the napkin that had been wrapped around his head (John 20: 7).

A Guard at the Tomb.—A day after the Crucifixion the chief priests and Pharisees waited on Pilate and said, "Sir, we remember that that deceiver said while He was yet alive, 'After three days I will rise again,' 'Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, 'He is risen from the dead.'" Pilate said, "Take ye a guard; go and make the tomb as sure as ye can." They went to the sepulchre, stretched a cord over the great stone rolled across the entrance, sealed the ends to the rock (See picture on p. 69), and stationed a guard of Roman soldiers there.

Questions.—1. How were persons of wealth prepared for burial? 2. What did Joseph and Nicodemus do in the case of Jesus? 3. How was it that the women came later on with ointment and spices? 4. Tell what you know of the burial cloths. 5. Why was application made to Pilate for a guard at the tomb? 6. What did Pilate say? 7. How did they make the tomb secure?

The Third Day.—Very early on Sunday morning there was a great earthquake. The angel of the Lord rolled back the stone from the door. The soldiers shook for fear of him, and became as dead men. Jesus rose from the dead. (The thread of the narrative of the Lord's Resurrection will be found in Bible History.)

The Forty Days of Resurrection. — There are eleven appearances of our Lord recorded between the time of His Resurrection and His Ascension. Of these, five took place on the Sunday of His Resurrection.

First Appearance.—In the Garden at Jerusalem, early on Easter morning to Mary Magdalene, who probably came from Magdala on the banks of the Sea of Galilee, and whom the Saviour had freed from demoniacal possession. She with other women of Galilee accompanied the Lord on His travels and ministered to Him from her property. She was present at the crucifixion and burial, and had come out to the tomb before daybreak on Sunday morning. John 20: 1–18.

Second Appearance.—On the Way from the Tomb to Jerusalem, to the other women, when Jesus greeted them with the words "All hail!" Matt, 28: 1–10.

Third Appearance.—Near Emmaus, on Easter afternoon, to two disciples, not apostles, to whom He unfolded the Scriptures concerning Himself. Luke 24: 13–33.

Fourth Appearance.—At Jerusalem, on the afternoon of the same day to Simon Peter. No further account of this appearance has been preserved.

Fifth Appearance.—At Jerusalem on the evening of Easter day, to the ten disciples, when He gave to them the power to remit sins. John 20: 19–25.

Sixth Appearance.—At Jerusalem, to the eleven disciples, the following Sunday evening, when Thomas saw Him and believed. It is possible that this and the preceding appearances were in the house where the Passover was celebrated. John 20: 26–29.

Seventh Appearance.—At the Sea of Galilee, to seven disciples who had been fishing. At this time Peter received his commission, "Feed my Sheep." John 21: 1–23.

Eighth Appearance.—On a Mountain in Galilee to the eleven disciples. Perhaps the mountain was that on which the Saviour preached the Sermon on the Mount. Here He gave the disciples His final command to make all nations Christian by baptizing and by teaching them. Matt. 28: 16–20.

Ninth Appearance.—Probably in Galilee to over 500 disciples. 1 Cor. 15: 6.

Tenth Appearance.—Perhaps in Jerusalem to James the Lord's brother. 1 Cor. 15: 7.

Eleventh Appearance.—On the Mount of Olives. Forty days after Easter and 10 days before Pentecost, He was assembled with the disciples, told them to wait in Jerusalem for the coming of the Spirit, and that they should bear witness of Him unto the uttermost part of the earth. He then ascended into heaven, from whence He will come again in great power and glory at the last day. Acts 1: 9–12.

Questions.—1. How many appearances of our Lord are recorded between His Resurrection and His Ascension? 2. How many of these took place on Easter Sunday? 3. To whom first did He appear in the Garden? 4. Who was Mary Magdalene? 5. To whom did He appear second on the way from the tomb? 6. Describe His third appearance near Emmaus. 7. His fourth appearance, at Jerusalem? 8. His fifth appearance, at Jerusalem? 9. His sixth appearance, at Jerusalem? 10. His seventh appearance, at the Sea of Galilee? 11. His eighth appearance, on a mountain in Galilee? 12. His ninth appearance, probably in Galilee? 13. His tenth appearance, perhaps in Jerusalem? 14. His eleventh appearance, on the Mount of Olives.

Table of our Lord's Appearances After His Resurrection.

Order.	Time.	To Whom.	Where.	Record.
1	Sunday, Apr. 9. Early in the morning	To Mary Magdalene	Near the sepulchre at Jerusalem	Mark 16: 9; John 20: 11–18
2	Sunday morning	To the women returning from the sepulchre.	Near Jerusalem	Matt. 28: 9, 10
3	Sunday afternoon	To two disciples going to Emmaus	Between Jerusalem and Emmaus, and at Emmaus	Mark 16: 12; Luke 24: 13–31
4	Sunday	To Simon Peter alone	Near Jerusalem	Luke 24: 34
5	Sunday evening	To the apostles, excepting Thomas	Jerusalem	Luke 24: 36; John 20: 19–25
6	Sunday evening, Apr. 16	To the apostles, Thomas being present	Jerusalem	John 20: 26–29
7	Last of April or first of May	To seven disciples fishing	Sea of Galilee	John 21: 1–13
8	Last of April or first of May	To the eleven disciples on a mountain	Galilee	Matt. 28: 16–20
9	Last of April or first of May	To above five hundred brethren at once	Galilee	1 Cor. 15: 6
10	May	To James only	Jerusalem, probably	1 Cor. 15: 7
11	Thursday, May 18	To all the apostles, at his ascension	Mount of Olives, near Bethany	Mark 16: 19. Luke 24: 50, 51; Acts 1: 6–12

CHAPTER XXII.

THE BIBLE CALENDAR, SEASONS AND FESTIVALS.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—GEN. 8 : 22.

The Annual Cycle of Seasons and Festivals.—We begin our year with the Advent, Christmas and New Year period. The seasons of Epiphany, Lent and Easter, the Festival of Ascension forty days after Easter, and of Whitsuntide ten days later still, with the Festival of the Holy Trinity on the following Sunday, complete the first half year's church festivals. In October we celebrate Reformation Day, and in November Thanksgiving Day. These sacred seasons and Church Festivals, together with 52 Sundays and the National holidays, —Washington's birthday in February, Memorial day in May and Independence day on July 4th,—constitute our annual round of festival days.

It was thus also in Bible times, except that all the national festivals were Church Festivals. Patriotism and religion were combined.

Comparison Between Jewish and Christian Festivals.—Our three great festivals are Christmas, Easter and Whitsuntide. The three great Jewish festivals were Passover, Pentecost and Tabernacles. Our year begins in winter at Advent and Christmas time, Their year began in spring at Passover time. Our great festival seasons are based on events in the life of Christ. Their great festival seasons were based on providential deliverances from their foes, and on the seasons and crops that God had given them.

Passover, with all its sacrifices and ceremonies commemorated their deliverance from the bondage of Egypt. *Pentecost* was their Thanksgiving for the completed harvest, and probably commemorated the giving of the Ten Commandments on Mt. Sinai. *Tabernacles* was their annual fall Festival and commemorated the Forty Year's Wanderings in the Wilderness. "Passover" came in spring when the first barley-sheaf was ripe. "Pentecost" came in summer, when the wheat and heavy crops were in harvest; and "Tabernacles" came in autumn when the vineyards were ready to yield their grapes, and the wine was made in the fields.

Questions.—1. What Festivals and holidays do we Americans celebrate during the course of the year? 2. In what respect did Jewish national Festivals differ from our own? 3. What are our three great Festivals, and what were those of the Jewish Church? 4. When does our year begin, and when did theirs begin? 5. On what are our great Church festival seasons based? 6. What was the basis of the Old Testament festival seasons? 7. What did "Passover" commemorate? 8. What did "Pentecost" commemorate? 9. What did "Tabernacles" commemorate? 10. At what seasons did each of these festivals come?

The Bible Year and Its Months.—The year began at our Easter time. The Passover was their New Year. It was reckoned, like our Easter, from the first full moon after the vernal equinox.[1] The year was divided like that of other ancient nations into lunar months. The first of the months began when the sickle of the new moon was seen in the heavens; and trumpets were blown and fires were built on the hillsides to announce the incoming of the new month to the people.

Blow up the trumpet, in the new moon, in the time appointed.—Ps. 81:3.

In the earliest times the months had no names, but were termed *the first*, *the second*, etc. Thus the Deluge began in the *second* month, and came to its height in the *seventh* month, at the end of 150 days;[2] and decreased until the *tenth* month, when the tops of the mountains were seen. But Moses named the first month *Abib*,[3] signifying green, from the green ears of grain at that season, and the other months gradually received their names. On their return from the exile in Babylon the Jews re-named their months, and called the first one *Nisan*. In addition to the *Sacred Year*, which began in spring with the first month *Nisan*, the Jews also had a *Civil Year* which began in September with the seventh month *Tisri*. We present, below, a table of the Jewish year in complete form, from the examination of which a clear idea can be gained of the arrangement of the year, time, seasons, months and festivals. (It is not intended that the table or the names of the months be committed to memory.)

Questions.—1. With what feast did the Hebrew New Year begin? 2. When did the Passover come? 3. Into

[1] March 21st is the vernal equinox, when the days and nights are equal in length.
[2] Gen. 7 : 11–24 ; 8 : 4. [3] Ex. 12 : 2 ; 13 : 4.

THE JEWISH YEAR.

Month of Sacred Year.	Month of Civil Year.	Name.	Number of Days.	English Months.	Products.	Jewish Festivals.
I.	VII.	Abib, or Nisan (Exod xii. 2; xiii. 4).	30	March, April.	Barley Ripe. Fig in Blossom. Torrent and overflow of Jordan.	Passover. Unleavened Bread.
II.	VIII.	Iyar, or Zif.	29	April, May.	Barley Harvest.	
III.	IX.	Sivan.	30	May, June.	Wheat Harvest. Summer.	Pentecost.
IV.	X.	Thammuz.	29	June, July.	Early Vintage. Inhabitants sleep on roofs.	
V.	XI.	Ab (Ezra vii. 9).	30	July, August.	Ripe Figs. Intense heat.	
VI.	XII.	Elul (Neh. vi. 15).	29	August, Sept.	General Vintage. Hot days and cold nights. Pomegranates, dates, plums ripen.	
VII.	I.	Tisri (I Kings viii. 2).	30	Sept., Oct.	Plowing and Sowing.	Feast of Trumpets. Atonement. Feast of Tabernacles.
VIII.	II.	Bul (I Kings vi. 38).	29	Oct., Nov.	Latter Grapes.	
IX.	III.	Chisleu (Zech. vii. 1).	30	Nov., Dec.	Snow. Rains.	Dedication.
X.	IV.	Tebeth (Esth. ii. 16).	29	Dec., Jan.	Grass, after Rain. Winter.	
XI.	V.	Shebat (Zech. i. 7).	30	Jan., Feb.	Winter Fig.	
XII.	VI.	Adar (Ezra vi. 15).	29	Feb., March.	Almond Blossom. Earth covered with a profuse and magnificent mantle of flowers.	Purim.
XIII.		Ve-Adar, Inter calary.				

what kind of months was the year divided? 4. What can you tell of the first of the month? 5. Exemplify the original designations of the months from the narrative of the Deluge. 6. What name did Moses give to the first month? 7. When and how was it re-named? 8. With what month did the Civil Year of the Jews begin? 9. Give your impressions of the whole Jewish Year, from an examination of the TABLE OF THE JEWISH YEAR.

The Holy Days.—The Sabbath is the Keynote.—The sacred days of the Jewish Year were: (1) The Sabbath; (2) The New Moon; (3) The Feast of Trumpets: (4) The days connected with the three great Festivals of Passover, Pentecost and Tabernacles; (5) The Day of Atonement. We may add, (6) The Sabbatical Year, and (7) The Year of Jubilee.

The sacred number 7 regulated the whole order of the religious times and observances. Every 7th day was a Sabbath. The 7th month in each year, Tisri (which began with the Feast of Trumpets, and included the Day of Atonement and the Feast of Tabernacles), was a sacred month. Every 7th year was a Sabbatical year. After 7 times 7 was the year of Jubilee.

The Feast of the Passover, with the Feast of Unleavened Bread, began 14 days (2x7) after the beginning of the first month and lasted 7 days. The days of "Holy Convocation," or of national assembly for worship, (in addition to the ordinary Sabbath) were 7 in number: 2 at the Passover, 1 at Pentecost, 1 at the Feast of Trumpets, 1 at the Day of Atonement, 2 at the Feast of Tabernacles, and 1 on the day following, the 8th day. (See Leviticus, Chap. 23).

The Celebration of the Sabbath.—As God's work in creation terminated in happy rest, so man, like God, is to work on six days and to rest on the seventh. After Adam's sin had caused God to curse the ground, and after Israel in Egypt, under taskmasters, had learned what it was to work without rest, God made the Sabbath a thankful solemnity in remembrance of Israel's deliverance from bondage and incessant labor. The celebration of the Sabbath, therefore, consisted in resting from labor, and in a doubling of the daily morning and evening sacrifice of burnt offering. The high priest himself officiated at sacrifice on this day.[1]

1 According to Josephus.

The shewbread was renewed on this day; and there was a holy convocation of the people for worship. In later times the reading of the law and the prophets from the sacred rolls and the worship in the synagogues were instituted, as found in Nazareth, Jerusalem, and the cities which the apostle Paul visited in New Testament times.

The Israelites were forbidden to go out of the camp, or to travel, or to work in the fields, or to prepare food, or to kindle a fire in their dwellings on the Sabbath. The manna did not fall on the Sabbath. Sabbath breaking was punishable with death. Labor was also forbidden on the first and seventh days of Unleavened Bread (Passover), on the day of Pentecost, on the new moon Sabbath, the day of Atonement, and the first and last days of the Feast of Tabernacles.

There was only one sanctuary of the Lord in the land, the Tabernacle or the Temple, to which the people were to repair for sacrifice and worship. As the distance to it was so great for many of the Israelites, a universal command to appear was given only for the three great festivals, and it applied only to the male population. Those who came to the feasts were never to appear before the Lord *empty*, but were to bring free-will offerings, tithes, first-born of cattle, and firstfruits, for peace offerings, burnt offerings and festal repasts.

Questions.—1 Mention the sacred days of the Jewish Year. 2. Show how the number seven regulated them. 3. What was the significance of the Sabbath? 4. How was the Sabbath observed? 5. What was forbidden on the Sabbath? 6. On what other holy days was labor forbidden? 7. When were the people to come to the Temple? 8. What were they to bring?

Celebration of Other Feasts.—At every *New Moon* the number of burnt-offerings was largely increased; and in addition a kid of the goats was to be offered for a sin-offering. On the *Feast of Trumpets* additional burnt-offerings were sacrificed. During the *Sabbatical Year* the land was to keep a Sabbath. The fields were to be neither tilled nor reaped. What grew was for the poor and for the beasts of the field. Hebrew slaves were to be set free. Release from debt was prescribed. The *Year of Jubilee* was proclaimed by the sound of a trumpet on the Day of Atonement. Mortgaged properties were then returned to their hereditary owners.

On the *Day of Atonement* the High Priest offered the sin-offering, not in his official dress, but in simple white linen robes; and entered the Holy of Holies. To the *Feast of Tabernacles* splendid ceremonies were added in later times. The Temple court was illuminated on the first day and there was a libation of water from the pool of Siloam, with imposing processional ceremonies. The *Feast of Purim* was celebrated to commemorate the overthrow of Haman and the failure of his plot. *The Feast of the Dedication of the Temple*, celebrated in winter, resembled the Feast of Tabernacles in its joyousness and brilliancy. It was instituted B. C. 164.

Questions.—1. How was the New Moon observed? 2. The Feast of Trumpets? 3. What was the nature of the Sabbatical Year? 4. What can you tell of the Year of Jubilee? 5. What took place on the Day of Atonement? 6. What additional features were added, at a late period, to the Feast of Tabernacles? 7. How and when was the Feast of Dedication observed?

The Days and Hours of the Bible.—Our day begins in the morning. The Bible began its day with the evening. Already in Genesis I. we read, "*The evening* and the morning were the first day." Moses commanded the Israelites to count their days from evening unto evening (Lev. 23: 32.) The natural day in the Holy Land varies in length according to the seasons. The longest day is fourteen hours and twelve minutes of our time, and the shortest is nine hours and forty-eight minutes. With the Roman officials the natural day began at sunrise and ended at sunset. But in court and in business they counted their day from midnight to midnight.

Divisions of the Day.—In early times the day was divided simply into sunrise or morning, heat of day, and cool of day (Gen. 15: 12; 18: 1; 19: 1, 15, 23.) Hours are first spoken of in the Babylonian captivity by Daniel (Dan. 3: 6, 15; 5: 5.) In New Testament times the Jews divided the day into hours from six in the morning till six in the evening. Their first hour was our *seven* o'clock; their second hour our *eight* o'clock, their third our *nine* o'clock. In the parable of the Vineyard the owner saw laborers standing idle in the market place about the third, sixth, ninth, and eleventh hours, that is, at nine o'clock in the morning, at twelve noon, and at three and five in the afternoon. (Matt. 20.) On Pentecost, when Peter spoke, after the outpouring of the Holy Ghost, it was "but the third hour of the day," *i. e.*, nine o'clock in the morning. During the *third* hour, from eight to nine, the morning sacrifice was prepared at the temple, and it was laid on the altar precisely at nine o'clock.

Hence the time from eight to nine A. M. was termed the *Preparation*.

Divisions of the Evening.—The Jews spoke of two evenings. The first began at the ninth hour, or three o'clock in the afternoon; and the latter at the eleventh hour, or five o'clock in the afternoon. The paschal lamb was to be sacrificed *between the evenings*.[1]

Divisions of the Night.—The night was not divided into hours, but into watches. In the Old Testament there were the *first*, *middle* and *morning* watches; but in New Testament times, the division was into four watches: the *first* from 6 to 9 o'clock; the *second* from 9 to 12 o'clock; the *third* from 12 to 3 o'clock; and the *fourth* from 3 to 6 o'clock in the morning. The servants waiting with burning lights for the knock of their master on his return late at night from the wedding are blessed "if he shall come in the *second watch*, or come in the *third watch*, and find them so." (Luke 12: 30). To the disciples in the boat "in the *fourth watch of the night*" Jesus went, walking on the sea.

All four watches of the night are mentioned by the Saviour when He says, "Watch, therefore, for ye know not when the master of the house cometh; *at even*, or *at midnight*, or *at the cock-crowing*, or *in the morning*." The *morning* watch was the fourth, from three to six. The *cock-crowing* was the third watch, from twelve to three. It was to this third watch that our Saviour referred when He told Peter, "This night, before the cock crow, thou shalt deny me thrice." The limit here indicated is 3 A. M.

[1] (Ex. 12: 6, Lev. 23: 4.) that is between three and five o'clock, or—as Deuteronomy says (16: 6), "at even, at the going down of the sun," which came sometimes earlier, sometimes later. It is remarkable that "Christ our passover," the true Paschal lamb, died at the ninth hour, and was taken down at the eleventh hour or sunset.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

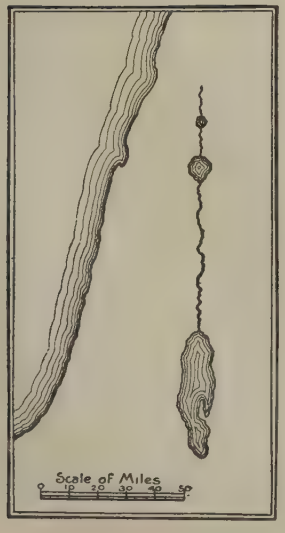
Feasts. Jesus present in Jerusalem, p. 23; p. 53; p. 58. **The Passover.** Jesus present, p. 13; p. 63; p. 73. **Passover Celebrated** by Children of Israel, p. 149; p. 245; p. 249. **Feast of Tabernacles,** p. 49. **Pentecost,** p. 98. **Sabbath day.** Our Lord in synagogue, p. 18; p. 19. Healing on Sabbath, p. 23; p. 58. Plucking corn, p. 24; 25. Bodies on the Cross, p. 84. God sanctifies the Sabbath, p. 133. Laws of feasts and Sabbath given, p. 155.

WHAT ARE THE PRACTICAL LESSONS?

1. Remember the Sabbath day to keep it holy. Ex. 20: 8. **2. So teach us to number our days, that we may apply our hearts unto wisdom."** Ps. 90: 12. **3. "The harvest is past, the summer is ended, and we are not saved."**—Jeremiah 8: 20.

CHAPTER XXIII.

THE RIVER JORDAN.



"Elisha sent a messenger saying, Go and wash in Jordan seven times."—2 Kings 5: 10.

"John came into all the country about Jordan, preaching the baptism of repentance."—Luke 3: 3.

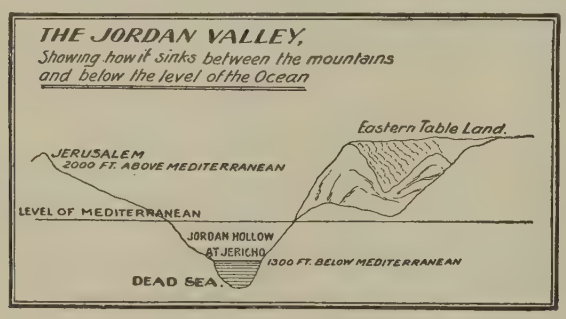
DO you see this little river 100 miles long? It is the leading feature in Palestine. It runs through the deepest known hollow in the world. Its course is so crooked that it flows over 200 miles from the Sea of Galilee to the Dead Sea, though the distance between these two seas in a straight line is only 65 miles.

Description.—The river is called The Descender (Jordan). It rushes down a continuous plane, broken by great bends, wild rapids and precipitous falls. Beginning to flow at 1700 feet above the Mediterranean, it enters the Dead Sea 1317 feet below the Mediterranean. Hardly any other river on earth has so great a fall in proportion to its length. No vessels

have navigated its waters, and not a city ever has flourished on its banks. It rises in a cavern, is without harbors and boats, flows through a wilderness, and empties into a sea that has no known outlet. It runs due south, varies in width from 80 to 100 feet, and in depth from 5 to 12 feet.

Questions.—1. What is the leading feature of Palestine? 2. How far is it in a straight line between the two seas? 3. How many miles does it flow? 4. Why? 5. What is the river's name? 6. Why is it called thus? 7. Can you tell how much it descends? 8. What is there peculiar to this river? 9. In what direction does it flow? 10. How wide is it? 11. How deep is it?

The Deep Hollow or Valley.—The valley of the Jordan, called the Ghor, is so deep that the river at its bottom cannot be seen from the tops of the high mountains, Ebal and Gerizim. Like a trench, be-

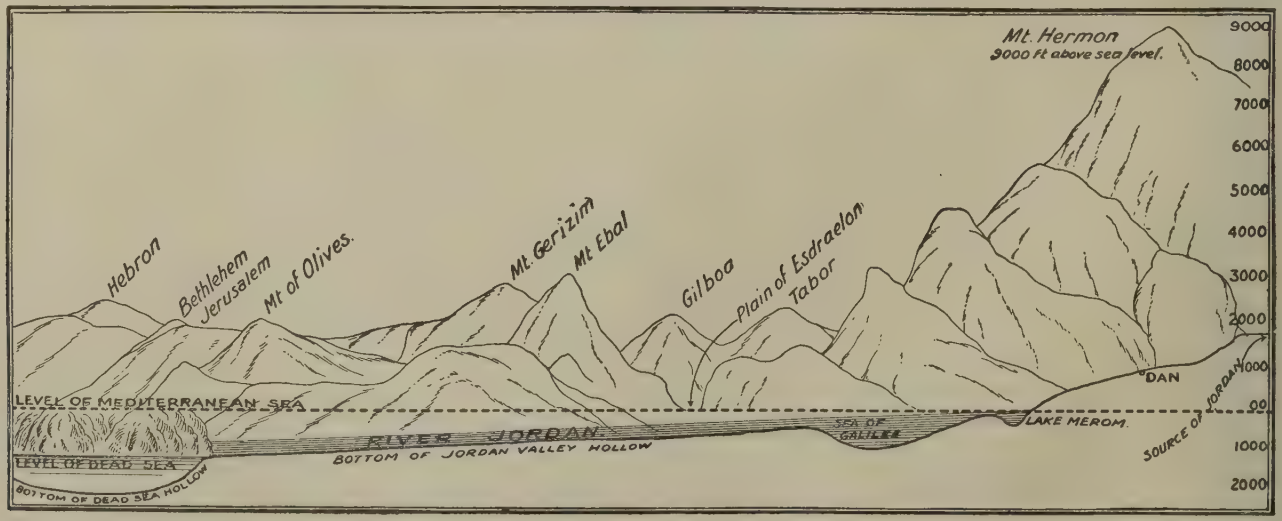

THE JORDAN VALLEY,
Showing how it sinks between the mountains and below the level of the Ocean
Eastern Table Land.
JERUSALEM
2000 FT. ABOVE MEDITERRANEAN
LEVEL OF MEDITERRANEAN
JORDAN HOLLOW AT JERICHO
1300 FT. BELOW MEDITERRANEAN
DEAD SEA.

tween mountains 1000 feet high on the one side and 2000 on the other, it cuts the land in two lengthwise. It is almost 1000 feet lower than any other known part of our earth uncovered by water.

served as a mighty ditch or moat to protect Israel from warlike tribes and nations. There was one weak spot in the north, where the valley of Jezreel and the plain of Esdraelon gave an army entrance into the heart of the land. To this spot the savage Midianites came up from the desert Arabia in the days of Gideon and destroyed harvests and homes. Israel after fighting their way from the desert south up the deep dark ravine of the Jordan, and settling in the Holy Land under Joshua, could have kept it but for a short time, with mighty Egypt on the west and great Assyria just over the desert in the valley of Mesopotamia in the east, if God had not made the land such an impregnable mountain fortress, with the Mediterranean on the west, the desert on the south, and this deep moat on the east.

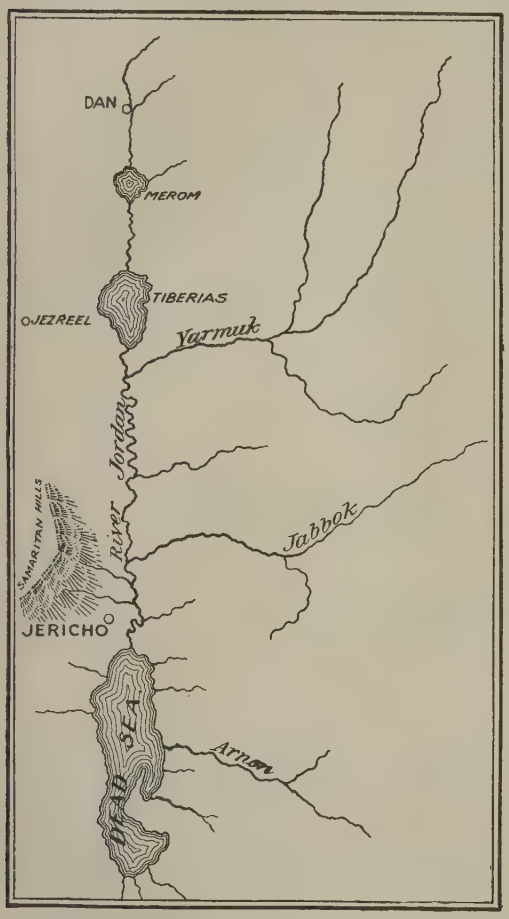
Questions.—1. What is the valley of the Jordan called? 2. Tell what you can of its depth? 3. How long is it? 4. What purpose did it serve in the providence of God? 5. What is the weak spot of Palestine? 6. Who penetrated there in Gideon's day? 7. What nations would have crushed Israel if it had not been for this deep valley?

Course of the Jordan.—Seventeen hundred feet up Mount Hermon you see the river's source. A little farther down at Dan a second large spring more than doubles the water's volume. After running 3 miles downhill, it enters a dark defile of 6 or 7 miles. As it goes through the gloomy volcanic gorge at least 200 feet deep, its banks are adorned with oleanders, willows and sycamores, and its waters are alive with fish. It emerges to enter a marsh which is 10 or 15 miles



The whole valley of the Jordan, 160 miles long from the source to the lower end of the Dead Sea, long, and which ends in a little lake named Merom. This enormous swamp, solid enough in the upper part

to allow the Arabs to encamp and pasture their cattle in dry season, becomes impassable as it verges into the lake under cover of a dense thicket of cane and reeds. At a distance the swamp seems like a vast carpet, interlaced with countless silver brooks, and studded with clumps of shrubbery. Herds of black buffalo bathe in the pools. The lake teems with fowls, the trees with birds, and the air with bees. Leaving Merom, the river descends into the Sea of Galilee, twelve miles farther south, by a continuous series of cascades. It then runs 65 miles — far lower than the surface of the ocean — through the bottom of the long hollow to the Dead Sea. Not far below the Sea of Galilee it is joined by the river Yarmuk, which nearly doubles its volume. A little farther on, the valley expands into a plain of 6 or 7 miles in width to meet the valley of Jezreel. Ten miles lower down the Samaritan hills press it in, and for some distance the river runs closely at their foot. In the narrowest part of the valley it receives the waters of the river Jabbok, flowing in from the east. Now the valley widens until, at Jericho, it becomes a plain of 14 miles in width, encompassed by mountains rising about 4000 feet above it.



Questions.—1. Where does the Jordan rise? 2. Where does it receive a second large spring? 3. Describe its flow as far as the large marsh? 4. Describe the marsh? 5. Give its name? 6. In what lake does it terminate? 7. How does the Jordan reach the Sea of Galilee? 8. How low down is it here? 9. How far is it from here in a straight line to the Dead Sea? 10. Where does the Yarmuk enter the Jordan? 11. What at the Samaritan hills? 12. What river does the Jordan receive at its narrowest part? 13. Describe the plain of Jericho.

The Bed of the Jordan.—The bed of the stream lies in the valley like an enormous green serpent in a thicket of jungle. The bed is 150 feet deeper than the valley, and from 500 feet to a mile broad.[1] It is covered with the drift of the annual freshet. In this bed, in a narrower stream, runs the river, not bright, plunging and noisy in its descent, except at the falls, but swift, black and sullen, with margins of mud on either side.

Overflow and Banks of the Jordan.—When the snows in the mountains have melted, and the torrents are discharging themselves into the channel with impetuosity, the river overflows to its outer banks. This is about the time of the barley harvest, or at the Feast of the Passover. In the dry season the traveler climbs down the outermost bank and crosses a level strand before he reaches the inner bank. The latter is so densely beset with bushes, reeds, tamarisks, willows, oleanders and other shrubbery, that the water is not visible through it. It is a covert for wild beasts until the annual rise of the waters drives them out. Edom, impatient under God's judgments, "shall come up," says the prophet Jeremiah, "like a lion from the swelling of Jordan." (49: 19.)

It was probably on the level strand between the banks that John the Baptist stood and pointed to the stones in it, when he exclaimed, "God is able of these stones to raise up children unto Abraham;" and turning to the second bank, overgrown with shrubs and aged trees, he added, "And now, also, the axe is laid unto the root of the trees." (Matt. 3: 9.)

The scholars of Elisha went down to the banks of the Jordan to cut wood for their new home, and they no doubt appropriated these trees. As one was felling a beam, the axe-head fell into the water. He cried "Alas, master!" for it was borrowed. And the prophet caused the iron to swim, and put out his hand and caught it. (II Kings 6: 1–7.)

The bush, vines, trees, crumbling stones of this salt bed of the Jordan cause it to deserve the name of wilderness. "John did baptize in the wilderness. And there went out unto him all Judea, and were all

[1] This is the width of the river at the time of flood.

baptized of him in the river Jordan, confessing their sins." As the preacher, so were the stream and its banks, dark and stern, telling of the wreck and ruin in history and time.

Questions.—1. Where is the bed of the Jordan? 2. To what may it be compared? 3. With what is it covered? 4. Describe the waters. 5. Why does the river overflow? 6. When is this? 7. Describe the banks in dry season. 8. Who conceal themselves there? 9. Where, probably, did John the Baptist preach? 10. What did he say? 11. Why can the region well be called a wilderness? 12. Of what does the Jordan wilderness remind us? 13. How are we freed from our sins? (By repentance, and our baptism for the remission of sins.)

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**The River Jordan.** John comes to the region about Jordan, saying, "Repent," p. 8. Jesus comes to the river Jordan to be baptized, p. 8. **The Valley of Jezreel.** In the town of Jezreel, at the head of the valley, Ahab built his summer palace, p. 215. Hither Elijah outran Ahab when the rainstorm came, p. 220. Here Naboth had his vineyard, p. 224. Hither Jehu drove, having crossed Jordan, after he was proclaimed king, p. 233.

PEOPLE.—**Gideon** defeats the Midianites, p. 175. **Elisha** makes the iron swim at the time of the events on p. 229. **John the Baptist,** p. 8.

WHAT IS THE PRACTICAL LESSON?

The Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it. O come, let us worship and bow down; let us kneel before the Lord our Maker. —Ps. 95: 3–6.

CHAPTER XXIV.

THE TRAVEL AND THE TEACHINGS OF JORDAN. JERICHO.

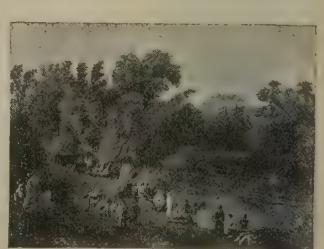
"Hear, O Israel: Thou art to pass over Jordan this day."—DEUT. 9: 1.

"A great multitude from Galilee followed him, and from Judea, and from Idumea, and from beyond Jordan."—MARK 3: 8.

Though the deep valley of the Jordan cut off and protected Israel from surrounding nations, yet the highways of travel between Damascus and Babylon and the East on the one side, and Egypt on the other, led through the Holy Land; and it was necessary to find crossings over the stream. Moreover, two tribes of the Jews themselves lived east of the Jordan and they were obliged to cross to be in communication with their brethren. And after the feuds broke out between the Jews and the Samaritans, the Jewish inhabitants of Galilee, rather than pass through Samaria, in going up to Jerusalem to the feasts, would cross the Jordan just below the Sea of Galilee, and come down on the east side of the river, and then recross it and ascend to Jerusalem. The river was not crossed on boats or bridges, but by fording it.

Crossing the Jordan.

The Fords of Jordan.—Between the Sea of Galilee and Jericho, where the fall of the water is not so great as at either end of the river, there are numerous fords. The ford of Bethabara, where John baptized, is probably the first important one below the Sea of Galilee, and is north of the city of Bethshan. The Ford of Faris is opposite Pella. These two fords and the ferry just north of the mouth of the Yarmuk receive the travel from the Plain of Esdraelon through the Valley of the Jezreel to the cities of Gilead or Damascus by way of Hauran. At the mouth of the river Jabbok is the Damieh Ford, across which is the trade route from the east up to Shechem the capital of Samaria. Just north of the mouth of the Jordan, opposite Jericho, is the Ford of the Pilgrims, the place where travelers for Jerusalem cross.



Ford of the Pilgrims.

Map of Fords.

Either at the Ford of Bethabara or at that of Jericho Gideon lay in wait for the Midianites, and there the men of Gilead slew the men of Ephraim (Judges 7). At the Ford of Jericho, Joshua crossed with the twelve tribes when they entered the Holy Land. They carried the Ark on their shoulders, and they built a monument of stones in the middle of the river in the place where the priests who bore the ark stood; and forty thousand men of war passed over unto battle, to the plain of Jericho. After Ehud the judge had killed the king of Moab, who was oppressing Israel, it was to this ford that he gathered the Israelites, saying, "Follow after me: for the Lord hath delivered the Moabites into your hand. And they went down after him and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab about 10,000 men; and there escaped not a man." Judges 3: 28, 29. At this ford, too, Ruth and Naomi crossed on their way from Moab to Bethlehem. Here David fled across the river for safety in the opposite direction and found it among the people at Mahanaim.

Ford of the Jordan.

It was perhaps at this Pilgrims or Jericho Ford that John baptized the people who came out from Jerusalem and all Judea confessing their sins; and that Jesus came to receive baptism from John.[1] Here also our Lord would cross the stream, with the pilgrims from Galilee, when He went up to attend the Feast in Jerusalem and did not take the shorter way through unfriendly Samaria.

Questions.—1. Give three reasons why it was necessary for travel to cross the Jordan. 2. How was it crossed? 3. In what part of the river are the fords? 4. What two fords are south of the Sea of Galilee? 5. What other mode of crossing is there just north of the Yarmuk? 6. What travel crossed at this part of Jordan? 7. Who baptized at Bethabara? 8. What ford is there at the mouth of the Jabbok? 9. Where is the Pilgrim's ford? 10. Where did Gideon lie in wait for the Midianites? 11. Where did Joshua and the twelve tribes cross? 12. Describe the crossing. 13. Where did Ehud stop the Moabites? 14. What two women crossed here? 15. What great king crossed here? 16. Whom did John baptize here? 17. When would our Lord cross at this ford?

[1] We do not really know at what point on the Jordan our Lord was baptized.

Navigation on the Jordan.—The Bible tells of only one boat that ever plied the Jordan's waters.[1] After Absalom had been defeated and killed, the people desired their old king David, who had fled to the east of Jordan, back in Jerusalem again. So the king came to the east bank of the river, and the people of Judah went down to Gilgal on the west bank (near Jericho), to conduct the king over the river. "And there went over a ferry boat to carry over the king's household." (2 Sam. 19: 18.) At the present day a solitary little steamer, owned by the abbot of the monastery of St. John, runs from Jericho to the southern extremity of the Dead Sea.

The City of Jericho should be considered in connection with the Jordan. From Galilee to the Dead Sea there was not a single city on the banks of this

Up the Limestone Cliffs from Jericho.

lonely river. But not far from its mouth, and in its valley, where it widens out into the large plain, lay Jericho, The city was five miles away from the stream. Behind it the hills of Judea rise very steep. From Jericho the traveler starts to climb the mountain roads for Jerusalem and inland Judea. The distance between Jerusalem and Jericho is 17 miles. The walk is one of about eight hours in the blinding sun, up the heated limestone, to the Mount of Olives. After leaving Jericho, there is no water to drink until the Mount of Olives is reached.

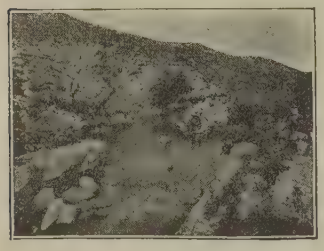
Jericho was a stately metropolis in the midst of wonderfully fertile gardens and groves. Even in early

[1] And we are not sure as to the meaning of the word translated "boat."

Israel it was known as the "City of Palms." It was the eastern gateway to the whole province, and

The Site of Jericho.

the emporium of a large trade. In New Testament times, the Greeks and Romans had spread the fame of her dates and forests of balsam throughout the world, and from her the government derived great revenues. Her year is one long summer. The intense heat of the whole Jordan Valley, reaching at times from 100° to 118°, renders the vegetation there tropically luxuriant. The region of Jericho has the additional advantage of being full of fountains and springs, and, with irrigation, can be cultivated like a garden. The chemicals in the soil also seem to favor her peculiar products.



Fountain of Elisha.

With possible swamps about her, the river in front, and high hills like citadels behind, her location seems impregnable. But in war she always was easily taken, from the day when her walls fell down at the sound of Joshua's trumpets. The heat of her climate was so enervating to her inhabitants that they never stood a siege, but ever ran away.

Questions.—1. Do boats run on the Jordan? 2. Describe the occasion in David's day. 3. Are there cities in the Jordan Valley? 4. Where is Jericho? 5. Describe the walk to Jerusalem. 6. What was Jericho called in olden times? 7. For what was the city famous? 8. What is the climate? 9. Is water abundant? 10. Was Jericho difficult to capture in war? 11. Why not?

Jericho in Jewish History.—Jericho was the first city that Israel captured in the Holy Land. In one of its houses Rahab hid the two spies. In the plain of Jericho King Solomon cast the pots and basins for the Temple of the Lord, which were of bright brass. This was in the clay ground between Succoth and Zarthan. Through this city Elijah and Elisha passed on the way to Jordan, where Elijah smote the waters with his mantle and divided them. Here there was a school of the prophets (2 Kings 2 : 5). In this plain Zedekiah, the last king of Judah, fell into the hands of Nebuchadnezzar. In our Saviour's day Jericho was one of the royal residences of Herod the Great. He rented it from Cleopatra who had received it from Mark Antony. Herod erected a fortress here, together with castles, theatres, palaces and a hippodrome or circus. Herod died in Jericho, and it was in the hippodrome here that he shut up the nobles of the land whom he wished to have massacred, to add mourning and solemnity to his death.

Zaccheus, the revenue collector, was a resident of Jericho, and in its streets climbed up into the sycamore tree to see Jesus pass by. In his house our Lord spent a night. When Jesus was leaving Jericho, on another occasion, with a great number of people, blind Bartimeus, who sat by the wayside begging, was healed by Him. Probably the Good Samaritan brought the man who had been wounded by robbers to an inn in Jericho, and there arranged to have him cared for, intimating that he would pass through the city again.

Questions.—1. When did Israel capture Jericho? 2. Who hid the spies here? 3. What did Solomon have done here? 4. What prophets passed through Jericho, and when? 5. What school was here? 6. What king was captured here by Nebuchadnezzar? 7. What king lived here in Christ's day? 8. What did he erect here? 9. Did he die here? 10. What revenue collector lived here? 11. Tell the story of Zaccheus briefly. 12. What blind man was healed here? 13. What did the Good Samaritan do here?

The Jordan not a Great River.—It is because the Jordan is the river of the Holy Land, with Bible scenes all about it, that it is known more widely than any other river in the world. When Naaman was told by Elisha to cure himself of leprosy by washing seven times in the Jordan, Naaman felt that his own more beautiful rivers of Damascus, the Abana and Pharpar, were better. Compared with the river Nile, which runs for 800 miles through desert Egypt without receiving waters from sky or land, the Jordan is insignificant. Nor has it the crystal clearness and the beautiful gardens of the Syrian Orontes. Nor can it

compare with the great rivers of Babylonia, whither the Jews were transported in their captivity.

The Teachings of the Jordan.—To the whole Christian world the Jordan is a picture. It was the boundary between the world and the people of God, and stands figuratively for the boundary line of the soul between the world and the church. The waters of baptism are this boundary.

It was also the boundary between the desert and the Promised Land of Canaan. So now it stands for the waters of death which divide our life on earth from the heavenly Canaan; through which we can pass by faith as readily as Joshua did in entering the earthly Canaan.

Dr. Thomson, the traveler, draws a picture of the Jordan as a type of our own life:

"Bright and beautiful in its cradle, laughing its merry morning away through the flowery fields of the Huleh; plunging, with the recklessness of youth, into the tangled brakes and muddy marshes of Merom; hurrying thence, full grown, like earnest manhood with its noisy and bustling activities, it subsides at length into life's sober midday in the placid lake of Gennesaret. When it goes forth again, it is down the inevitable declivity of old age, sinking deeper and deeper, in spite of doublings and windings innumerable, until finally lost in the bitter sea of death, that melancholy bourne from which there is neither escape nor return."

But surely the Jordan can teach other and happier lessons than these. It speaks to me and to all mankind of forgiveness of sin, of regeneration by the Spirit of God, and of a resurrection to everlasting bliss. Must this dear type of life and immortality be swallowed up forever by the Dead Sea?

Far from it. That is but the Jordan's highway to heaven. Purified from every gross and earthly alloy, it is called back to the skies as it were by the all-attracting sun, emblem of that other resurrection, when Christ shall come in the clouds, and all the holy angels with Him. May we be thus drawn from earth to heaven by the mighty attraction of that glorious Sun of Righteousness!

Questions.—1. Why is the Jordan so well known? 2. With what other great rivers of the East will it not compare? 3. Of what is the Jordan a picture, at the beginning of our Christian life? 4. Of what is it a picture at the end of our Christian life? 5. How does Dr. Thomson compare it to our whole life?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Egypt.**—Abram travels to Egypt, p. 138. **Plain of Jordan.**—Lot chooses, p. 139. **Gilead.**—Reuben stays on the Gilead side of Jordan, p. 165. **Jericho.**—Israel arrives opposite Jericho, p. 168. Bartimeus and Zaccheus in Jericho, p. 64. **Moab.**—Ruth and Orpah leave Moab, p. 178. **Gilgal.**—Elisha preserves the lives of the prophets at Gilgal, p. 229. **Damascus.**—Rivers of Damascus preferred to Jordan, p. 229. **Babylon.**—Jews taken captive thither, p. 251.

PEOPLE.—**Joshua** arrives at Jordan, p. 168. **Ehud** and the Ephraimites take the fords of Jordan, p. 172. **Naaman** washes in Jordan, p. 229. **Solomon** makes the great brass basin, p. 205. **Zedekiah** taken captive by Nebuchadnezzar, p. 250. **Herod** rules, p. 260. **Zaccheus** at Jericho, p. 64. **Bartimeus** at Jericho, p. 64. **Good Samaritan** at Jericho, p. 55.

WHAT ARE THE PRACTICAL LESSONS?

1. Should we fear when we come to new boundaries in the journey of life?

"I am not worthy of the least of all the mercies which thou hast showed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands."—Gen. 32: 10.

2. In our days of strength and peace, should we not be prepared for death?

"Though in a land of peace thou art secure, how wilt thou do in the swelling of Jordan?"—Jer. 12: 5.

CHAPTER XXV.

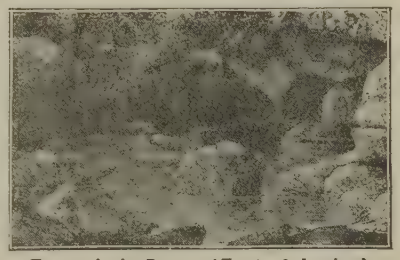
THE STREAMS OF PALESTINE.

"A land of brooks of water, of fountains and depths, that spring out of valleys and hills."—DEUT. 8: 7.

"Whosoever will, let him take the water of life freely."—REV. 22: 17.

A Land of Springs and Rivulets.—In addition to the river Jordan, there are many smaller streams and watercourses in Palestine. Though a majority of them are little more than dry gullies in summer, and roaring torrents after the rainy season, they render Palestine a paradise in the eyes of the dwellers in the

great surrounding waterless deserts. When Abraham and Lot traversed the land, and Lot saw how *well watered* the plain of Jordan was (Gen. 13: 10) he selected it as his portion. Moses in Deuteronomy (8: 7) told the people of Israel, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of the valleys and hills."



Fountain in Perea (East of Jordan).

Tributaries of the Jordan.—The largest tributary of the Jordan is the *Jarmuk*. It is south of the Sea of Galilee, on the east side. It divides the red loam plain on its north from the wooded limestone ridges, called Gilead, which lie between its own banks and those of the Jabbok on the south. The Jarmuk is a large stream, and, emptying into the Jordan below the Sea of Galilee, nearly doubles the volume of the latter's water.

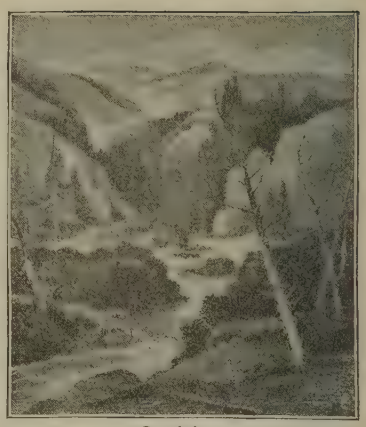
Jarmuk Valley, Looking West.

Fording the Jarmuk.

The River *Jabbok* rises in the hills of Bashan and breaks through the middle of the East Jordan country in a great valley 2000 feet in depth. The Jabbok is rapid and shallow, always fordable, and flows over a rocky bed. Its waters are clear and agreeable to the taste, and its banks are thickly wooded with oleander and plane trees, with olives and almonds. It is "always bright with sunlight, cultivation, and animal life, and at a distance is of a blue-gray color." Jacob crossed this stream after he had wrestled with the angel, on his way back from Laban's home to Canaan.

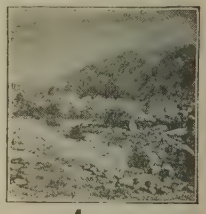
Below the Jabbok the woods and the ridges grow less, as one goes south, and when the east borders of the Dead Sea are reached, we come upon a treeless mountain wall cleft almost to its base by the two deep ravines of the Callirhoe and the Arnon.

The *Callirhoe* (Callir'-ho-e) was known in ancient times as "the valley of God" (Num. 21: 19). This awful chasm or gorge is bordered by high cliffs and far down in its depths are the hot springs from which a thin cloud of vapor rises to the skies. The cliffs are of all colors, from pale yellow to black, brown, and pinkish purple. In the valley are clumps of green palms, and the banks of the stream are of crusted orange sulphur. Major Conder says: "Of all the scenes in Syria, even after standing on Hermon, or among the groves of Banias, or at Engedi, or among the crags of Anti-Lebanon, there is none which so dwells in my memory as does this awful gorge, the Valley of God, by Beth-peor, where, perhaps, the body of Moses was hid—the fair-flowing stream which Herod sought below the gloomy prison of John the Baptist at Machaerus."



Callirhoe.

The *Arnon* forms the southern boundary of Canaan toward Moab. It is not more than 100 feet wide in its channel, yet it splits the great Moab range to its very base for several thousand feet, and is the largest stream that enters the Dead Sea on the east side. Its wide valley is covered with verdure. At Aroer, 15 miles from its mouth, the chasm is 15,000 feet deep. "Arnon is the border of Moab," says the itinerary of the journey of the Israelites in the Book of Numbers (21: 13). "Pass over the river Arnon" (Deut. 2: 24), was the Lord's call to them.

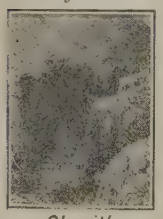


Arnon.

On the west side of Jordan, the tributary streams are smaller. The one near Jerusalem, the well-known *Cedron*, is dry in its channel except during the winter or after heavy rains. It runs in the valley of Jehoshaphat, eastward of Jerusalem, between that city and the Mount of Olives. When swollen by torrents, it pours down into the Sea with great impetuosity. Its waters are said to become dark and turbid, probably because it collects the waste of the adjacent hills and is the

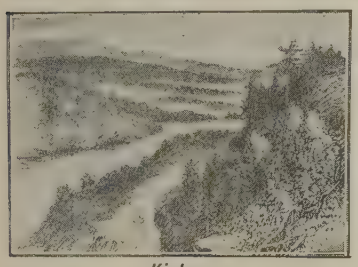
sewer of Jerusalem. "The blood and offal of victims sacrificed in the temple are said, in later times, to have been carried off by a drain into the Cedron (Kedron)."

The brook *Cherith* in Samaria, where Elijah was fed by the ravens, has not been fully identified. Opposite the mouth of the Jabbok, another stream, now called *Fariah*, winds its long way up into the heart of Samaria, and penetrates to the base of Mt. Ebal, and to the east of the vicinity of Jacob's well. These were probably the waters of Aenon (John 3: 23) where John was baptizing.



Cherith.

Streams Emptying into the Mediterranean.—Of the streams running toward the western coast the *Kishon* is the most celebrated. It is the famous "river of battle" in the great plain that divides Galilee from Samaria. At this river the prophetess, Deborah, with Barak, defeated the great captain Sisera. Deborah sings in triumph:

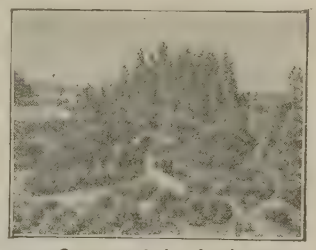


Kishon.

The river of Kishon swept them away,
That ancient river,
The river of Kishon!—(I KINGS 6.)

This treacherous river takes its rise in Mt. Tabor, in the eastern part of the plain of Esdraelon, and draining the whole plain, flows westward across it in a winding course, near the base of Carmel, and empties into the Mediterranean. It is the stream to which Elijah had the false prophets of Baal taken and slain. It receives quite a large brook coming from Mt. Gilboa, and also the waters of Megiddo. When the Kishon is at its height, swollen by heavy rains, it is as impassable as the ocean itself to a retreating army, partly because of its marshes and quicksands.

Brooks Flowing Into the Sea of Galilee.—The two lakes of Galilee with their crystal clear waters of transparent blue, sweet to the taste, were the pride of the land. Beautiful springs, found in the whole valley of the Jordan, are unusually numerous and copious along the west shore of the lake. Four of them pour forth their large streams through the plain of Gennesaret. Half an hour's walk north of Tiberias are five or six profuse springs, near together, and called the "cool fountains," to distinguish them from the hot one south of the city. At least six streams flow into Lake Merom from the mountains lying west of it—the largest of which is from forty to fifty feet wide. Further north, near the source of Jordan, the earth is alive with gushing brooks. The abundance of dew which falls about Tabor and Hermon is the secret spring of the rich vegetation of the surrounding region. The perpetual snow on Hermon probably proved a great blessing to the Hebrew people, freshening the atmosphere by day and cooling it by night. The snow was carried even to Tyre, Sidon and Damascus as a luxury, and laborers sweltering in the hot harvest fields used it to cool the water which they drank. No doubt Herod Antipas at his feasts in Tiberias enjoyed from this source the modern luxury of ice-water! In addition to ice and snow from the mountains in this region there was another method of cooling water in use throughout the Jordan valley, and especially in Jericho, where the heat was intense. Water from the fountain, lake, or stream, was put into earthen jars, which were of a great variety of sizes, according to the needs of families or individuals, and these were exposed to the air, generally in a sheltered place, and where a draught was felt. In this manner the water became extremely cold, even in the hottest weather, and was regarded as one of the greatest comforts of life. In ministering to the sick, and in entertaining weary travellers, "a cup of cold water" was not only refreshing, it was more highly prized than a bag of gold (*Merrill's Galilee*). The northern region possessed a number of warm springs also.



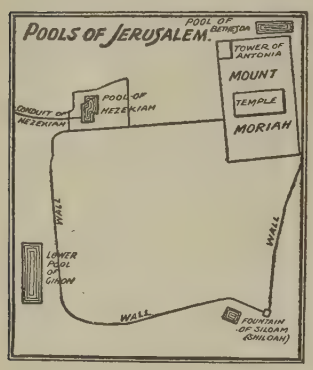
Source of the Jordan.

Marshes and Bogs.—This land of brooks and springs is full of black spongy places which are treacherous to the last degree. David discovered this in his wars. In the Psalms he speaks of sinking in deep mire to which there is no bottom. Dry, rocky and mountainous as the country is, it nevertheless abounds in bogs and quagmires. The rivers of Damascus all subside into vast swamps. The Orontes creeps through

Swamps in Upper Jordan.

such swamps from Ribla to Antioch. The Jordan does the same from Dan to the Lake of Galilee. The Kishon finds its way to the Mediterranean, through bottomless marshes, and so do all the streams between Cæsarea and Joppa on the coast.

Wells and Pools.—Water was scarce in many places, especially in dry season, and therefore shepherds dug wells in very ancient times. The herdmen of Abraham and already those of Lot got into strife because of the insufficiency of such wells. Isaac dug wells at Beersheba in the southern part of the land. Jacob dug the well at Sychar in Samaria. Bethlehem never became very large because water is not plentiful there. It was from the well at Bethlehem that David longed to drink. Jerusalem had no sufficient supplies of water until Solomon cut his system of pools or storage cisterns out of the rock. The pool or fountain of Siloam was at the southeast corner at the junction of the Hinnom and Cedron valleys. The pool of Bethesda probably was just north of the Temple mount. The pool of Hezekiah was north of Herod's palace, and the large lower pool of Gihon, was in the southwest corner of the city, between the valley of Gihon and the valley of Hinnom.



Pool of Hezekiah.

Questions.—1. Where in Scripture is Palestine called a well-watered land? 2. What is the largest tributary of the Jordan? 3. Describe it. 4. Describe the river Jabbok. 5. Describe the region of the Callirhoe. 6. Describe the Arnon. 7. Describe the streams emptying into Jordan on the west side. 8. Tell all you can of the river Kishon. 9. What can you say of the brooks flowing into the Sea of Galilee? 10. How did the inhabitants of the land cool their water in summer? 11. Mention the regions of marshes and bogs. 12. Mention some celebrated wells and pools.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Ford Jabbok.**—Jacob sends his family across, p. 144; **River Arnon.**—Israel crosses on its march, p. 163 **River Kishon.**—Fights for Deborah, p. 174; **Brook Cherith.**—Sustains Elijah, p. 218; **Pool of Hezekiah.**—Built by that king, p. 243; **Brook Cedron.**—Josiah burns the vessels of Baal in its valley, p. 248; Our Lord crosses it on His way to Gethsemane, p. 78; **Jacob's Well.**—Jesus resting there, p. 14; **Pool of Bethesda.**—Jesus restores a man who was waiting for the troubling of the waters, p. 23; **Pool of Siloam.**—Jesus told a blind man to wash the clay off his eyes in this pool, p. 54.

PEOPLE.—**Elijah.**—Fed by ravens. Brings false prophets down from Carmel, and destroys them at the Kishon; **Solomon.**—Builds pools of water for Jerusalem.

WHAT ARE THE PRACTICAL LESSONS?

1. Is there any water that will satisfy the burning and thirst of our soul?

"**Whosoever drinketh of the water that I shall give him shall never thirst.**"—John 4 : 14.

2. Where is this water to be found? In the Word of God.

"**There is a river, the streams whereof shall make glad the city** (the Church) **of God.**"—Ps. 46 : 4.

3. Where else is it to be found? In heaven.

"**A pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.**"—Rev. 22 : 1.

4. Can the black waters of sin ever worry us?

"**Save me, O God; for the waters are come in unto my soul. I sink into deep mire, where there is no standing.**"—Ps. 79 : 1-2.

5. Can the storms of affliction ever disquiet us?

"**O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.**"—Ps. 42 : 6-7.

6. Can the floods of punishment ever overwhelm us?

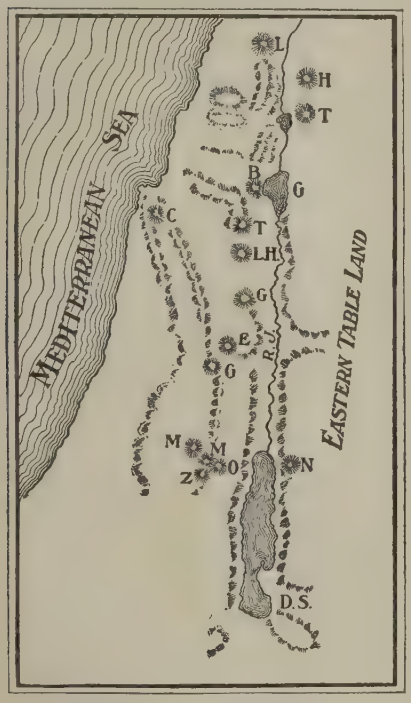
"**Forasmuch as this people refuseth the waters of Shiloah that go softly. . . . Now therefore the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria. . . : and he shall come up over all his channels, and go over all his banks: and he shall overflow, . . . he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.**" Isaiah 8 : 6-8.

CHAPTER XXVI.

THE MOUNTAINS IN THE NORTH AND IN WESTERN PALESTINE.

"Ye mountains of Israel, hear the word of the Lord."—EZEKIEL 36: 1.
"The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."—ISAIAH 35: 2.

A Land of Mountains.—Palestine is a land of mountains and valleys. Who does not recall Abraham on Mt. Moriah, Moses on Mt. Sinai and on Mt. Nebo, the children of Israel on Mts. Ebal and Gerizim, Joshua in Mt. Ephraim, Samuel at Mizpah, Saul on Mt. Gilboa, David on Mt. Zion, Solomon drawing hewn cedars from Mt. Lebanon, Elijah looking for rain on Mt. Carmel; the Lord Himself on the Mount of Beatitudes, the Mount of Transfiguration and other mountains of Galilee, and in Judea on the Mount of Olives.



Mountains of Palestine.

B—Mt. of Beatitudes.	1200 ft.	M—Mt. Moriah	——ft.
C—Mt. Carmel	1750 "	M—Mizpah	—— "
E—Mt. Ebal	3075 "	N—Mt. Nebo	2670 "
G—Mt. Gerizim	2850 "	O—Mt. of Olives	2665 "
G—Mt. Gilboa	1715 "	T—Mt. of Transfiguration	—— "
H—Mt. Hermon	9000 "		
LH—Little Mt. Hermon	1815 "	T—Mt. Tabor	2000 "
L—Mt. Lebanon	10,000 "	Z—Mt. Zion	2550 "

Rising as a snowy crown over the top of the whole land is the lofty and extensive Lebanon range in the north. In the centre Mt. Carmel runs crosswise while in the plain of Esdraelon at its base stand the peaks of Gilboa, little Hermon and Tabor. South of Mt. Carmel we see the more open and rounded mountain clusters in Samaria, which farther on gather themselves together into the long, narrow range of Judea. This in turn sinks by easy steps into "the south country" and the desert, and ends near Sinai in the projecting and awe-inspiring wedge of limestone cliffs.

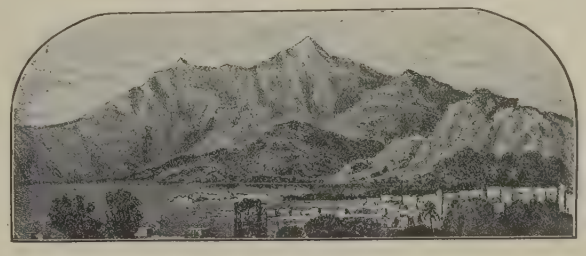
South of the Dead Sea we behold the wonderful mountains of Edom, and east of this Sea the mountains of Moab. North of these are Mt. Gilead and the hills

Outline View of Mountains.

of Bashan, and in the extreme north on this eastern side of Jordan are the East Lebanon ranges from which Mt. Hermon lifts its commanding peak of eternal snow. (See also chapter on "*Galilee*," p. 35.)

Questions.—1. What is the nature of Palestine? 2. What great character is connected with Mt Moriah? 3. With Mt. Sinai? 4. With Mt. Nebo? 5. With Mt. Ephraim? 6. With Mizpah? 7. With Mt. Gilboa? 8. With Mt. Zion? 9. With Mt. Carmel? 10. With what mountains is our Saviour's life connected? 11. Where in Palestine is the Lebanon range? 12. Where is Carmel? 13. What peaks are in the rim of the plain of Esdraelon? 14. Describe the range to the south of Carmel. 15. Where are the mountains of Edom? 16. Where are the mountains of Moab? 17. Where is Mt. Gilead? 18. Where is Mt. Hermon?

Mount Lebanon.—The mountains of Lebanon are spoken of 68 times in the Old Testament. Lebanon is celebrated in story and song. The Bible writers allude


Mount Lebanon.

to its head, its countenance, its sides and its roots; to the snow, and the streams that run among its valleys. "They sing of the glory of Lebanon and the smell of its forests—the cedar, the fir, the pine and the box

together; and of its birds which sing among the branches." The word Lebanon signifies the White Mountain, but it is not known whether the name refers to the rugged masses of white limestone rock or to the velvet-white appearance of its snowy summits. The western slopes are very productive, and the district contains 1200 prosperous villages. In this beautiful region gardens fringe the base of the mountain and above them is a broad belt of olive groves. Higher up among the sharp cliffs are strips of cornfield and rows of fruit trees. Gorges and precipices and leaping rivulets go sheer down for a thousand feet.

The Cedars.—The chief celebrity of Lebanon was the cedar groves crowning its higher levels. Their wood probably was used in the construction of the palaces of Nineveh, as well as in the palace of David on Mt. Zion.

"Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house."—2 Sam. 5 : 11.
David says, 1 Chron. 17 : 1, "Lo, I dwell in a house of cedars."

Much cedar wood was used in the building of Solomon's Temple. Scripture allusions to these cedars are frequent:

The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.—Ps. 92 : 12.

The boughs thereof were like the goodly cedars.—Ps. 80 : 10.

And he spake of trees, from the cedar that is in Lebanon—1 Kings 4 : 33.

The thistle that was in Lebanon sent to the cedar.—2 Kings 14 : 9.

They gave money unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa.—Ezra 3 : 7.

The Lord breaketh the cedars of Lebanon.—Ps 29 : 5.

The cedars of Lebanon, which he hath planted.—Ps. 104 ; 16.

O Tyrus, . . they have taken cedars from Lebanon to make masts for thee.—Ezek. 27 ; 3, 5.

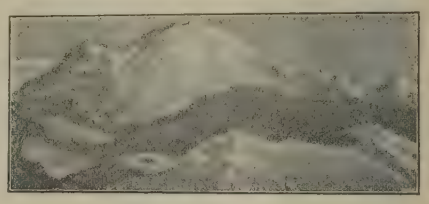
Whose height was like the height of the cedars,
And he was strong as the oaks.—Amos 2 : 9.

Ceiled with cedar, and painted with vermilion.—Jer. 22 ; 14.

Fed from the snows of Lebanon, swift streams run down the mountains north and south. Northward flows the Litany through a chasm so deep that the trees rising on its opposite walls interlock their branches. It runs beneath a Natural Bridge 150 feet high with an arch span of 160 feet.

Questions.—1. How frequently are the mountains of Lebanon mentioned in the Old Testament? 2. What is the meaning of the word "Lebanon"? 3. Describe the productive western slopes. 4. What do you know of the cedars of Lebanon? 5. Mention some of the Biblical allusions to these cedars? 6. What stream flows northward from Lebanon? 7. Describe it.

Mount Hermon.—This is Lebanon's most elevated summit. It towers above the sources of the Jordan and reaches a height of 9,383 feet from the sea. It forms the northern boundary of Palestine on the east side. From east and south it seems to rise directly out of the plains that skirt its base. To persons below in Palestine it seems to stand at the head of the great cleft which divides the eastern and western sides of the Lebanon mountains, and its snowy summit seems to reach the clouds. On the east it rises over the city of Damascus like an immense and glorious citadel, so filled with grace and beauty that the writer of the Canticles used it to adorn his song.



Mount Hermon.

"As the tower of Lebanon which looketh toward Damascus."—7 : 4.

The noble outline of its glittering dome can be seen from every elevation in Palestine and even from the lowest portions of the Jordan valley. The view from its summit is of vast extent, embracing not merely Palestine, but a great part of Syria.

Come with me from Lebanon,
Look from the top of Hermon,
From the lions' dens, from the mountains of the leopards.—Song 4 : 8.

The Psalmist extols its majestic height,

The heavens are Thine, the earth also is Thine:
Tabor and Hermon shall rejoice in Thy name.—Ps. 89 : 11, 12.

The Hebrews valued it as a collector of clouds,

As the dews of Hermon.—Ps. 133 : 3.

They regarded it as a place of awe-inspiring and terrible scenery,

Therefore will I remember thee from the land of the Hermonites.—Ps. 42 : 6.

It was looked on as the natural northern border of Eastern Palestine,

From the river of Arnon unto Mount Hermon.—Deut. 3 : 8.

And in the conquest of Canaan, it became the northernmost point to which Joshua extended the land of Israel,

So Joshua took all that land, . . . the hills and all the south country, . . . and the valley and the plain, and the mountains of Israel . . . even unto Baal-gad in the valley of Lebanon under Mount Hermon.—Josh. 11 : 17.

Questions.—1. Where is Mt. Hermon? 2. How high is it above the sea? 3. What boundary does it form? 4. How does it seem to stand, looking from Palestine? 5. How

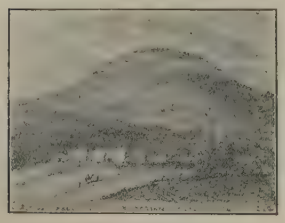
does it appear from Damascus? 6. From what parts of Palestine can it be seen? 7. What can you say of the view from its summit? 8. How did the Hebrews regard it?

Mount Naphtali.—All upper Galilee is mountainous, but the highest part is Mount Naphtali (Joshua 20 : 7). It comprises the region along the Jordan between Lake Merom and the Sea of Galilee. Its loftiest peak is Jebel Jermuk, 3,934 feet above the sea. This region was the territory of the tribe of Naphtali. The names of its places are not so prominent in Bible History.

Mountains in and about the Plain of Esdraelon. Carmel. Gilboa. Little Hermon. Tabor.—Mt. Gilboa is a ridge 10 miles long, east of Carmel, with Jezreel at its extreme western and Bethshan near the Jordan on its extreme eastern spur. It rises from east to west, starting with an elevation of 500 feet above the sea and ending with an elevation of a little over 1,500 feet. It is a hilly district of West Manasseh and looks down upon the Plain of Esdraelon. The villages Shunem and Aphek lay at its foot and also the springs of Harod where Gideon was encamped. The fatal battle in which Saul and Jonathan were slain was fought along the northern slope of Gilboa. Gilboa is barren and dry and affords nothing but scanty pasturage for flocks.

Little Hermon.—This mountain rising on the north side of the plain where the valley of Jezreel begins, north of Gilboa, is a shorter ridge than the latter and ascends more rapidly to its 1,690 feet of elevation above the sea. It is also called the hill of Moreh in the Old Testament. On its northwestern slopes were the villages of Nain and of Endor. At this hill Moreh the Amalekites destroyed by Gideon were encamped.

Mt. Tabor.—North of Little Hermon and about five miles east of the lower edge of the Sea of Galilee lies Mt. Tabor. It is not a ridge, but a single round mountain, rising from base to crown like a cone. From the northwest it towers like a dome. From the east it looks like a long arched mound. It is thickly studded with trees and covered with green sward, and from its flat platform summit there is an extended view. Tradition (wrongly) has located the Transfiguration of our Saviour on this hill. It was the rallying point for the hosts of Barak and Deborah.



Mount Tabor.

Mount of Beatitudes.—At the northern end of the moors that rise on the western bank above the Sea of Galilee is the square-shaped volcanic hill with two tops, called the Horns of Hattin. Here tradition has placed the site of the Sermon on the Mount.

Questions.—1. Where is Mount Naphtali? 2. Why is it so called? 3. Is it very prominent in Bible History? 4. Where is Mt. Gilboa? 5. Describe it. 6. What villages were at its foot? 7. Who were slain on its northern slope? 8. Where is Little Hermon? 9. What other name does it bear? 10. What villages were on its northwestern slopes? 11. Where is Mt. Tabor? 12. Describe it. 13. What events do you recall in connection with it? 14. Where and what is the Mount of Beatitudes?

Mount Carmel.—The name of this bold headland, which divides Galilee from Samaria, means "the park," "the well-wooded place." It projects into the Mediterranean and stands as a wall between the maritime plain of Sharon on the south, and the more inland Esdraelon on the north. It is about 12 miles long from the sea, and terminates abruptly in the central mass of the Samaritan hills. Its highest point is about four miles inland from the sea, above whose level it rises 1,700 feet.

Mount Carmel.

Its great stability and striking aspect are used as an illustration by the prophet Jeremiah:

Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.—Jer 46 : 18.

It was one of the first and greatest features of the land to show suffering at the punishing hand of God:

The Lord . . . drieth up all the rivers. Bashan languisheth and Carmel, and the flower of Lebanon languisheth.—Nahum 1 : 2-3.

On the other hand, the abundant fertility and fruitfulness of the region at ordinary times cause Jeremiah to promise as a great privilege,

And he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.—Jer. 50 : 19.

And the luxuriance of its growth leads the Song of Solomon to sing,

"Thy head upon thee is like Carmel."

The fruitfulness and "excellency of Carmel" were

always recognized. It was in the very gateway of the rains from the sea. Its grassy slopes afforded the richest pasture for flocks, and we recall Nabal feeding his numerous herds on Carmel. Amos mentions this mountain as the habitation of shepherds. It abounded in forest, and was one of the sacred hills, or sanctuaries, and on it were altars both to Jehovah and to Baal. (See also chapter on "Samaria," p. 44). The characteristic "excellency of Carmel" was the profusion of flowering shrubs wafting their fragrance in volumes through the air. The open glades with flowers of every hue seemed like Paradise run wild. It was a wonderful contrast to the brown, bare hills of Samaria, though this excellency lasted only for a month in spring. No wonder that the Israelite regarded it as the park of his country; that the magnificent tresses of the bride should be compared to its forests; that its ornaments should be regarded as the type of national beauty; that the withering of its fruits should be considered the type of national desolation.[1]

"Mount Carmel."

Questions.—1. Where is Mt. Carmel? 2. Describe it. 3. What is the meaning of its name? 4. Give its height and length. 4. Mention some Bible allusions to Carmel. 5. Why was Carmel so fruitful? 6. Who fed his flocks there? 7. What altars were on Carmel? 8. What was the excellency of Carmel? 9. As what did the Israelite regard it?

Mount Ephraim.—Ephraim's home in the land was mountainous, and went by the general name of Mount Ephraim. It constituted the centre of the land, had few towns and many fruitful upland plains. After the settlement in Canaan Ephraim held the leading place among the tribes, and for 400 years the Tabernacle and Ark were kept in this region. The warriors of Ephraim, like true mountaineer's, were very independent, not to say insubordinate. "To your tents, O Israel!" was ever on the lips of these men of Ephraim. (See also chapter on "Samaria," p. 44).

[1] After *Sinai and Palestine.*

Gerizim and Ebal.—These twin mountains rise side by side in the very heart of the mountains of Ephraim. Ebal is on the north Gerizim is on the south and the vale of Shechem lies between. Gerizim is "this mountain" to which the woman of Samaria who met Jesus nearly 2,000 years ago pointed as the shrine where her people worshiped. On the slopes of Ebal and Gerizim, on opposite sides of the valley, all the tribes of Israel were ranged when the book of the Law of God, written by Moses, was rehearsed in a sublime service. The view from the tops of both these mountains is magnificent.

Mount Gerizim.

The Mountains of Judea.—The Mount of Olives, Mount Moriah, Mount Zion, and the "mountains round about Jerusalem" have been described elsewhere. The mountainous regions of Bethlehem, and the dark cliffs running down to the Dead Sea, in the wilderness Jeshimon, have also been mentioned.

Questions.—1. What was Mt. Ephraim? 2. What was its character? 3. What do you know of the tribe and men of Ephraim? 4. What was kept in this region for 400 years? 5. Where are Mts. Gerizim and Ebal? 6. What do you know of Mt. Gerizim? 7. What is to be said of the view from the tops of these mountains? 8. Mention the mountains of Judea.

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

Barak and Deborah on **Mt. Tabor,** p. 174. **Naphtali:** Soldiers of, p. 174. Gideon sends messengers to, p. 175. **Mizpah.**—Samuel at, p. 185. **Gilboa.**—Saul at, p. 195. **Carmel.**—Elijah on, p. 219. Ephraim and Manasseh, Country of, p. 244. **Mount of Beatitudes,** p. 28. **Mount of Transfiguration,** p. 48.

WHAT IS THE PRACTICAL LESSON?

As the heavens are higher than the earth so are my ways higher than your ways . . . The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.—Isaiah 55 : 12.

CHAPTER XXVII.

THE MOUNTAINS AND BORDERS IN THE SOUTH AND IN EASTERN PALESTINE.

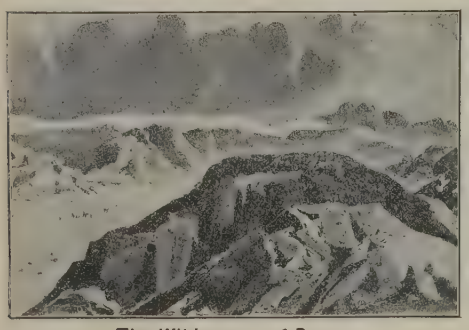
"This Agar is Mount Sinai in Arabia."—GAL. 4: 25.

"The earth shook, the heavens dropped, even Sinai itself was moved at the presence of God."

"The hill of God is as the hill of Bashan."—Ps. 68: 8, 15.

Southern Borders of Palestine.—In the last chapter we described the mountains in the north and on the west side of Palestine, and referred to the mountains of Edom, Moab and Sinai in the south. Edom and Moab are south-east of Palestine on the east side of the Jordan hollow, while Sinai is in the great peninsula south of Palestine called *Arabia Petrea.* This peninsula separating Africa from Asia consists of the regions of *Paran* and *Sinai.*

Mount Paran.—Paran is a mountainous wilderness. It lies to the south and southwest of Judea and to the west of Edom, and extends to the Gulf of Akabah. Ishmael after he was cast out by Abraham dwelt in the wilderness of Paran (Gen. 27: 21). After the children of Israel had taken their journey out of the wilderness of Sinai, the cloud rested in the wilderness of Paran (Num. 10 : 12). Moses said, "The Lord shined forth from Mount Paran" (Deut. 33 : 2). And the prophet Habakkuk in his sublime prayer (3 : 3) says "The Holy One from Mount Paran."



The Wilderness of Paran.

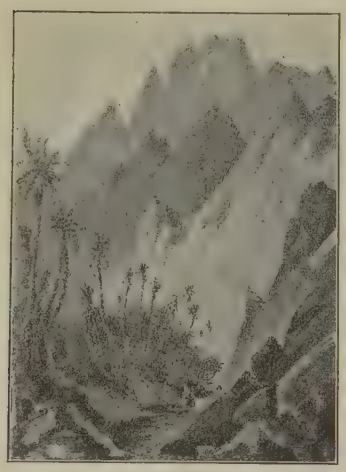
Kadesh is a spot toward the northern border of the wilderness. It is only 48 miles south of Beersheba. It is a mountain promontory at whose base a copious spring and large pools form a green oasis. This is the spot in the wilderness from which Israel finally advanced to Canaan, and, as we shall see, was the centre of many of the incidents of their wanderings in the wilderness.

Questions.—1. In what direction from Palestine are Edom and Moab? 2. In what peninsula is Mt. Sinai? 3. What does this peninsula separate? 4. Of what regions does it consist? 5. What is Mount Paran? 6. Describe its direction from Judea and from Edom. 7. What Old Testament incidents are connected with Paran? 8. Where is Kadesh? 9. What is it? 10. Why is it prominent in Old Testament history?

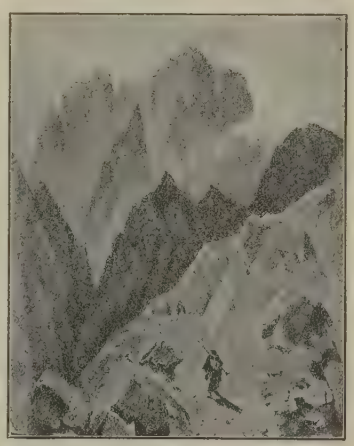
Mt. Sinai.—South of the Wilderness of Paran and 250 miles south of Beersheba rise the mountains of Sinai. These mighty groups of granite and porphyry project into the south of the peninsula that lies between the horns of the Red Sea. They are really the southernmost termination of the Lebanon range, and, like Mt. Hermon in the north, their loftiest peak rises to a level of over 9000 feet above the sea. The whole group running from north to south for a distance of about 40 miles is entirely sterile. The rocks are bright and beautiful in their coloring. They are separated from each other by a multitude of valleys with watercourses which are scantily filled with water. The region is one of the most intricate, stern, gaunt and rugged in the world. The terms Sinai and Horeb are used interchangeably in Scripture.

The Mountains of Sinai.

The Three Sinai Clusters.—The westernmost block of mountains has Mt. Serbal as its highest point. The summit of Serbal is divided into five peaks separated by deep chasms and ravines. These riven peaks rising to stupendous heights constitute a scene of sublime and lonely grandeur. About twenty miles toward the east is the eastern and central cluster of mountains, in which is Mt. Sinai proper. This cluster is higher than Serbal. It is about two miles long and one broad. Part of it still goes by the name "Mountain of Moses." At its north end a wall of naked rock 1200 feet high rises in awful grandeur abruptly from the vast plain in which doubtless the host of Israel was assembled. Its sides are so steep that it is indeed a "mount which can be touched." This north end is called Horeb. Here probably is the spot where the Law was given to Israel.



Mt. Serbal.



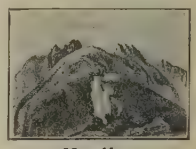
Peaks of "Jebel Mousa," Mountain of Moses.

This second and central cluster connects closely with a third cluster directly to the southeast of itself. The highest peak of this third cluster is the culminating point of the whole Sinaitic range. Safe in the bosom of these mountains, silent and sublime, the congregation of Israel heard the voice of God from the awful height above.

In the Bosom of Sinai.

Questions.—1. How far south of Beersheba are the mountains of Sinai? 2. Describe their substance and form. 3. Of what range are they the termination? 4. What is the height of the loftiest peak? 5. What is the length of the whole group? 6. What is the appearance of the rocks. 7. How are they separated from each other? 8. What is Mt. Horeb? 9. Into how many blocks of mountains may the Sinaitic ranges be divided? 10. What is the name of the highest peak in the westernmost cluster? 11. Describe Mt. Serbal's appearance. 12. How far east is the central cluster? 13. Is it higher than Serbal? 14. What is part of it called? 15. Where on this cluster was the Law probably given? 16. Describe the spot. 17. Describe the third Sinaitic cluster.

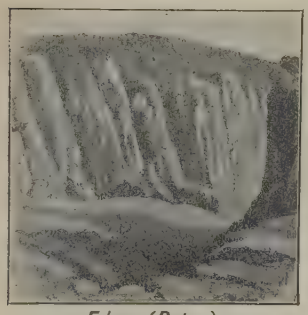
Mt. Hor.—Returning from the southern apex of the Sinaitic peninsula, after having come downward on the west side of the Jordan, and making our pathway upward on the east side of the Jordan depression, the first mountain we meet, in the far south, is Mt. Hor. It is about 25 miles north-east of Kadesh. It is in the desert, on the very verge of the Land of Promise, where the boundaries of Canaan, Edom, and of the Wilderness of Zin or in a larger sense the Wilderness of Paran approach each other. Moses and Aaron and Eleazer "went up into Mount Hor in the sight of all the congregation." And here on this isolated summit "Aaron died in the top of the Mount." (Num. 20 : 22–28.)



Mt. Hor.

Edom, Idumea, Mt. Seir.—These are three names for one of the most marvellous little mountain countries on the face of the earth. Edom is a narrow tract of mountain south of the Dead Sea and reaching down to the eastern gulf of the Red Sea. It is east of the Jordan depression, and Mt. Hor is at its extreme northwestern boundary. It is about 100 miles long by 20 broad. Approaching from the west we ascend low limestone hills and then get into lofty masses of igneous rock over which lies red and variegated sandstone in irregular and jagged ridges and cliffs with ravines so deep below that in some places they appear to be in perpetual twilight. These deep glens, wild, rugged and almost inaccessible, are brilliant with gorgeous colorings of the rocks, are spangled with flowers, filled with trees and covered with verdure and fruitful growths. Here in these mysterious depths lived the Edomites, descendants of Esau, ever hostile to neighboring Israel. Their ancient capital was Bozrah,

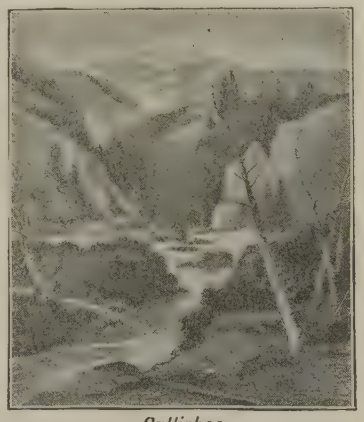
Petra, with its architectural monuments that are still the wonder of the world, was the principal stronghold in the days of Amaziah Elah and Eziongeber at the gulf of the Red Sea, were the sea-ports. They were captured by David and here Solomon fitted out his fleet of merchantmen.



Edom (Petra).

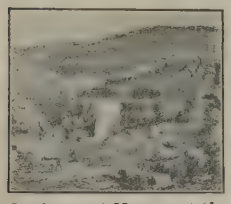
Questions.—1. Where is Mt. Hor? 2. What event took place on the top of this Mount? 3. What is Edom? 4. Mention two other names for the same country. 5. What is its size? 6. What is its nature? 7. Who dwelt here? 8. What was the capital of Edom? 9. What is there to be seen at Petra? 10. In whose day was Petra the principal stronghold? 11. What two sea-ports were at the gulf of the Red Sea? 12. Who captured them?

The Mountains of Moab.—North of Edom and east of the Red Sea is the land of Moab. It is a broad and almost treeless plateau, 4300 feet above the Dead Sea. It is cut through by the awful "valley of God" (Callirhoe) and by the valley of the Arnon. The highest mountain of the range of Moab is on the south side of the "valley of God" and is supposed to be near the spot to which Balak brought Baalam on his arrival in the land of Moab.



Callirhoe.

Mt. Pisgah. Mt. Nebo.—This is a mountain over against Jericho, overlooking the mouth of the Jordan. Nebo is the mountain, and Pisgah is its top or headland. On this mount Balaam overlooked the Israelitish host and from it Moses obtained his famous view of the Promised Land. Here "the Lord showed Moses all the land of Gilead unto Dan, and all Naphtali and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." (Deut. 34 : 1–3.)



Springs of Moses at the Foot of Mt. Pisgah.

Questions.—1. Where is the land of Moab? 2. What is its nature? 3. By what two valleys is it cut through? 4. Where is its highest mountain and of what was it probably the scene? 5. Where is Mt. Pisgah and Mt. Nebo? 6. What two events occurred on this mount? 7. Describe in detail what the Lord showed Moses.

Moses' View of the Promised Land from Mt. Pisgah.

1. The South.
2. Hebron.
3. Bethlehem.
4. Jerusalem and Mt. of Olives.
5. Mts. of Ephraim.
6. Gerizim.
7. Ebal.
8. Carmel.
9. Gilboa.
10. Mts. of Galilee.
14. Engedi.
15. Mouth of Jordan.
16. Jericho.

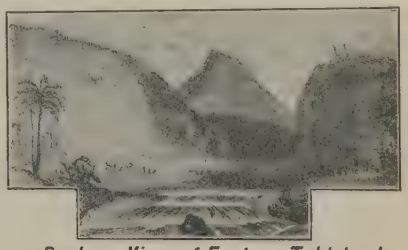
The Mountains of Gilead.—The mountains of Gilead rise out of the long table-land north of the plain of Moab, along both sides of the Jabbok. Like the mountains in Ephraim opposite them on the west side of Jordan, they are rugged and undulating; but unlike them they are very fertile and contain beautiful combinations of densely-wooded heights, open glades, grass-covered knolls, and gently-rolling stretches of corn and pasture-lands. The rich pasturage of Gilead is in striking contrast to Western Palestine where except in the hills of Galilee and along the heights of Carmel there is nothing to equal its luxuriance. The region was called "Gilead," the "land of Gilead" and "Mount Gilead." In New Testament times this region was known as Perea. From west of Jordan, like the mountains of Moab below, the mountain of Gilead resembles a massive wall running along the horizon. It was a place for cattle. Anciently it abounded in spices and aromatic gums which were exported to Egypt.

Balm of Gilead.

Behold a company of Ishmaelites came from Gilead, with them camels bearing spicery and balm and myrrh, going to carry it down to Egypt.—Gen. 37 : 25.

The prophet Elijah was a Gileadite.

The Hills of Bashan.—To the north of Gilead is the land of Bashan. The northern part of Bashan, near Mt. Hauran, looks like a stormy sea of black molten rock suddenly arrested and petrified, and with deep fissures in all directions." The southern portion is a series of fine



Bashan, View of Eastern Tableland.

pasture tablelands with many conical hills. The ridges of Mount Hauran are clothed with forests of evergreen oak, and the best specimens of the "oaks of Bashan" grow on these rocky heights. At the base of these slopes lies the richest portion of the marvellously fertile land of the Hauran, which is "the granary of Syria." Farther to the north and west were the great cattle ranges, where flocks and herds and camels roamed in almost countless numbers.

Questions.—1. Where are the mountains of Gilead? 2. What are the prominent characteristics? 3. Mention Old Testament names for the region. 4 Mention the new Testament name. 5. In what did the land of Gilead abound? 6. What prophet came from Gilead? 7. What is the name of the hilly country north of Gilead? 8. What does its northern portion resemble? 9. What is the southern portion? 10. How is Mt. Hauran wooded? 11. What is the land at the base of Mt. Hauran called, and why? 12. For what was the north-western part of the region noted?

The Arabian Border on the East.—The mountains of Bashan, Gilead, Moab and Edom gradually descend from their tableland tops to the level of the great Arabian desert which surrounds all these lands on the east and which extends clear across to the Euphrates and the Persian Gulf.

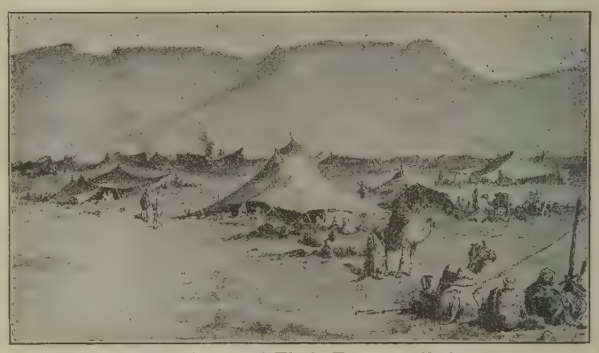
As the Arabian in the wilderness.—Jer. 3 : 2.

The vast triangle known as the Arabian Desert is hemmed in on the one side by Palestine and Syria, and on the other by the plains of Mesopotamia and Chaldea. It is north of the peninsula of Arabia. All Arabia was divided by ancient geographers into *Arabia Felix* (which is the peninsula we now call Arabia), *Arabia Deserta* (which is the great desert on the north of which we are speaking), and *Arabia Petraea*, which is the rocky peninsula of Sinai to the east.

Questions.—1. What are the mountain tablelands of East Palestine? 2. What surrounds all these regions on the east? 3. How do mountain and desert meet? 4. How far does the desert extend eastward? 5. Bound the great Arabian Desert. 6. How was Arabia divided by ancient geographers? 7. What is *Arabia Felix?* 8. What is *Arabia Deserta?* 9. What is *Arabia Petraea?*

The Land of Midian.—The great Arabian Desert is "the land of Midian." It is also called the land of Uz and of Kedar. Its sandy waters, interspersed by few oases and brackish pools, are traversed by "the children of the east." These are the north Arabians. They wander from spot to spot with their tents and camels in search of pasturage for their flocks.

Neither shall the Arabian pitch tent there.—Isaiah 13 : 20.



Midianites and Their Tents of Kedar.

They also conducted caravans of merchandise from the Persian Gulf to the Mediterranean and to Egypt.

Then there passed by Midianites merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.—Gen. 37 : 28.

From here came Jethro the priest of Midian, the father-in-law of Moses, whose flocks the latter tended in the region of Sinai. For ages these Midianites broke into the borders of Palestine through Moab, Gilead and Bashan, and even crossed to the west of the Jordan and pillaged the harvest fields of the permanent inhabitants. They would come and go as a cloud. They were with the Moabites when Balaam was sent for by the king of Moab. In Gideon's day they had oppressed Israel for seven years. They came into the land like locusts for multitude and the green plains of Palestine were covered with their black goats'-hair tents, while their flocks and herds and camels were let loose in the standing corn, and their foraging parties of horsemen drove before them the Israelites. Gideon defeated them so decisively that the name of Midian almost disappears from sacred history. Isaiah, predicting the conversion of all nations, even of these wild children of the desert, to the true God, says,

The multitude of camels shall cover thee, the dromedaries of Midian. All the flocks of Kedar shall be gathered unto thee.—Is. 60 : 6, 7.

Questions.—1. Give three names for the great Arabian desert. 2. How is it traversed and inhabited? 3. In what definite occupation do these Arabians engage? 4. What Midianite did Moses find in the Sinaitic region of the desert? 5. How did the Midianites enter Palestine? 6. Describe their presence there. 7. Who defeated them decisively? 8. What does Isaiah predict of these children of the east?

WHAT SUBJECTS IN THIS LESSON DO YOU RECALL FROM "BIBLE HISTORY?"

PLACES.—**Paran.**—Children of Israel in the wilderness of Paran, p. 158. **Kadesh.**—Israel encamps there, p. 160. **Sinai.**—Israel reaches Sinai, p. 150. Israel before the Mount, p. 153. **Horeb.**—The fiery bush on Mt. Horeb, p. 148. Elijah flees to Mt. Horeb, p. 220. **Hor.**—Aaron dies on Mt. Hor, p. 161. **Edom** refuses to allow Israel to go through its land, p. 160. Israel compasses the mountains of Edom, p. 163. **Moab.**—Israel enters Moab, p. 163. Balak king of Moab, p. 164. **Mt. Pisgah.**—Balaam on top of Pisgah, p. 165. **Mt. Nebo.**—Moses on Mt. Nebo, p. 166. **Gilead,** land of, p. 166. **Jabbok.**—Jacob at, p. 144. **Bashan.**—King of, p. 164. **Arabia.**—Spices from, p. 204. **Midian.**—Moses flees into, p. 148. **Midianites** come up into Palestine, p. 175.

WHAT IS THE PRACTICAL LESSON?

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and bloom as the rose.

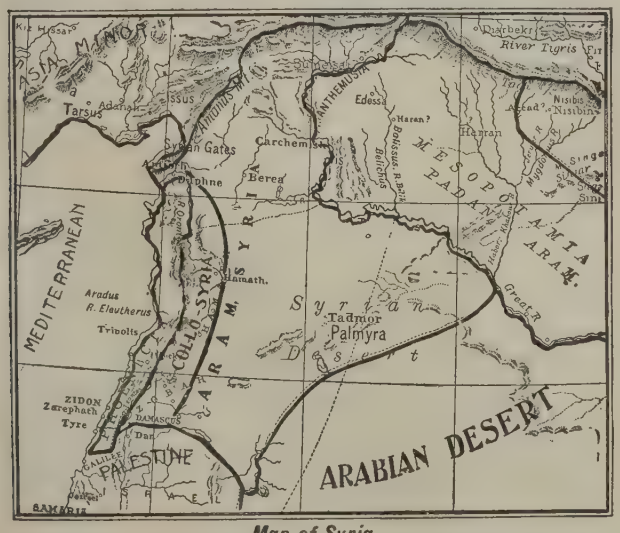
Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.—Isaiah 35: 1, 6.

CHAPTER XXVIII.

COUNTRIES NORTH OF PALESTINE: SYRIA, PHŒNICIA, ARMENIA, AND ASIA MINOR.

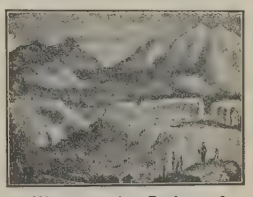
The story of the spread of the Gospel through the Apostle Paul begins in Syria, sheds a silver beam into Arabia, lends a glow to Phœnicia through its great ports of Tyre and Sidon, and lifts the same bow of promise over the rugged heights of Asia Minor that crowned the brow of Ararat and planted in the sons of Gomer the elements of a sturdy race.

Syria.—This country lies north of Palestine. It begins with the Arabian desert and Euphrates on the



Map of Syria.

east and ends with Phœnicia and the Mediterranean on the west. On the north it reaches from Asia Minor (Turkey in Asia), from which it is separated by the Taurus and Amanus mountains, to Palestine on the south. It is about as large as Scotland and contains the great valley, lying between the Lebanon and East Lebanon Ranges, called Coelo-Syria ("hollow Syria"), through which flow the Orontes toward the north and the Leontes toward the south,—and also the large level country on the east reaching to the desert. This latter region has the city of Damascus in the south and ancient Tadmor, or Palmyra, in the desert.



View of the Ruins of Antioch in Pisidia.

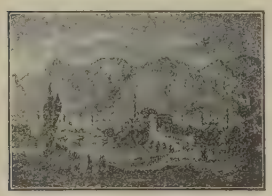
Aram.—This is the Hebrew name for Syria. Aram was a son of Shem, and the name was used to denote the country in which the descendants of Shem resided. Abraham left Ur and came to Haran in Aram. Padan-Aram is the land a little farther east between the rivers Euphrates and Tigris, *i. e.*, the plains of Mesopotamia. It is the plain of Aram in opposition to the hilly country of the Lebanon ranges. Here Laban lived and hither Jacob came and tended the flocks fourteen years for love of Rachel. From Aram Balaam was called to curse Israel. King David subdued Damascus, but it regained its independence and fought against Israel under Benhadad and Hazael. Under Rezin it became a dependency of Assyria. Elisha the

prophet visited Damascus when Ben-hadad the king of Syria was sick, and wept because of the evil to be wrought upon Israel by the usurper Hazael. Naaman of Damascus, the captain of the host of the king of Israel, was cured of his leprosy by obedience to the word of this prophet.

During Old Testament times Damascus was Syria's capital city, but later Antioch in the north became most prominent, and was the Greek and Roman capital of the province. Both Damascus and Antioch were most intimately connected with the work of St. Paul. It was at Damascus that "Saul of Tarsus" was converted; and it was at Antioch that Christianity was planted by Paul and Barnabas, and disciples were first called Christians. Peter also came to Antioch.

Questions.—1. Why should reference be made to the places described in this chapter? 2. What were the chief centres of Paul's activity? 3. Where is Syria? 4. What great rivers flow in opposite directions from Syria? 5. What two regions contained in Syria? 6. What two ancient cities? 7. What is the Hebrew name of Syria? 8. Tell what you can of Syria's early Biblical history? 9. Which of the prophets visited Damascus? 10. Tell what you can of Damascus and Antioch.

Antioch was founded about 300 B. C., and on account of its beauty and wealth was long known as the Queen of the East. Next to Rome it is said to have been the strongest and most populous city of the world. Antioch was situated where the northerly Lebanon range abruptly intersects the easterly Taurus range, lying in a bend of the Orontes, partly on an island, a steep mountain rising behind it. It had a great street with colonades, extending from end to end.



Modern Antioch.

Antioch is more closely connected with the beginnings of Christianity than any other city except Jerusalem. One of the seven deacons appointed by the council at Jerusalem was Nicolas of Antioch. When the Christians were driven from Jerusalem at the death of Stephen they preached the gospel at Antioch (Acts 11: 19). Certain Jewish Christians came from Jerusalem to Antioch and disturbed the Church there. At Antioch St. Paul rebuked St. Peter for yielding to these false brethren. Antioch was the center from which Christianity spread out into the heathen world. Here the first Gentile church was founded and disciples of Jesus were first called Christians, and here the Apostle Paul began his first systematic work (Acts 11: 20–26). From Antioch began and ended Paul's first and second missionary journey, and here he began the third.

Questions.—1. When was Antioch founded? 2. What is said of its importance and situation? 3. How is it closely associated with the beginnings of Christianity? 4. How is it related to foreign mission work?

Damascus.—This is one of the oldest cities in the world. It is situated at the foot of snowy Mt. Hermon, in a plain nearly circular about 30 miles in diameter. The river Abana rising high up in the mountains and running down through the cliffs for some distance suddenly bursts upon the open country, and scatters into a multitude of small streams, creating a vast paradise of grassy banks and gardens with trees of beautiful foliage. There are two other streams, one of which is probably the "Pharpar" of Scripture.

Damascus.

Entrance to Damascus.

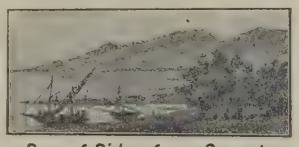
Damascus is said to have been founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham's steward who was a native of the place (Gen. 15: 2). David slew an army of 22,000 Syrians and became master of the whole territory, and put garrisons in Syria. The contests and alliances of the family of Hadad, kings of Syria, in connection with Omri, Ahab and other kings of Israel and Judah, are well-known in sacred history. Damascus, with Israel, became subject to the Syrian Empire.

Wall of Damascus.

Damascus has always been a centre of trade. Caravans from Egypt and Syria and Phœnicia passed from of old to Palmyra and the Euphrates. Outside the walls of Damascus Paul was converted. In it was the street called "Straight," and the house of Ananias, and here St. Paul was let down over the walls in a basket.

The Gate of "Straight Street," Showing Ancient Roman Gateway.

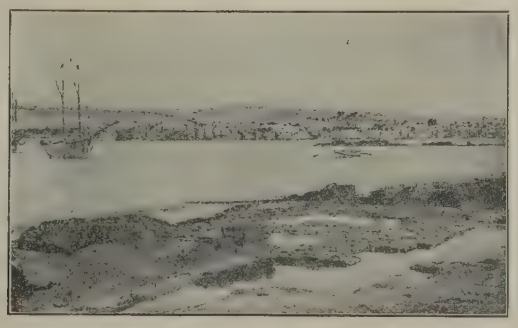
Phœnicia.—Phœnicia was the narrow country north of Palestine between the sea and the mountains of Lebanon. Its plain is only 28 miles long. At the northern end was the great city of Sidon, and less than 20 miles south was the equally great city of Tyre. Sarepta (1 Kings 17: 9; Luke 4: 26), the only city to which Elijah was sent, was 8 miles south of Sidon to which it belonged. The whole country was about 120 miles long and 20 miles wide. The harbors of Tyre and Sidon afforded deep water, and the forests of Lebanon an inexhaustible supply of timber for ship building. The Phœnicians were the great sailors and traders of the ancient world. They exported the grain and other products of Palestine. The fact that the Jews did not have a single port and were no sailors, shows how wonderful was the trade, luxury and wealth of Tyre (Ezek. 27: 17).



Bay of Sidon from Sarepta.

"Now they which were scattered abroad upon the persecution that rose about Stephen travelled as far as Phenice."

Sidon.—The people of Phœnicia were Canaanites.



Sidon From the Sea.

Sidon, the oldest son of Canaan, founded Sidon. It was renowned for the manufacture of glass at an early age, to which reference is made by Pliny A.D. 77. St. Paul set sail from Sidon on his voyage to Rome.

Tyre is associated with the name of Hiram, the friend of Solomon, who furnished workmen, cedars and other material for the palace and temple at Jerusalem. St. Paul landed at Tyre on his return from their missionary journey. Baal was the god of the Phœnicians, and Jezebel was a princess of Sidon. The 450 prophets of Baal slain by Elijah came from Phœnicia. Their worship was a wild and wicked polytheism. Jesus went into the ports of Tyre and Sidon and healed the daughter of the Canaanitish woman, and in rebuking the unbelief of Israel, indicated the lesser opportunity of Phœnicia:

Tomb of Hiram, King of Tyre.

"If the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes."

"It shall be more tolerable for Tyre and Sidon in the day of judgment than for you."

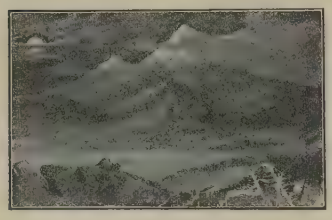
Questions.—1. Where is Phœnicia? 2. Describe its great cities. 3. What is said of the harbors of Tyre and Sidon? 4. For what are these cities noted? 5. What is said of the religion of the Phœnicians? 6. How are they related to the life of our Saviour? Of St. Paul?

Armenia.—Armenia consists chiefly of the lofty plateau in the interior of Asia from which the Euphrates, Tigris, Araxes, and Acampsis rivers pour down their waters, the first two southward to the Persian Gulf, the last two northward to the Caspian and Black Seas. It is the centre of the mountain system of Western Asia. The climate is severe. Its main interest to us is the fact that it contains Mt. Ararat.

The people were not so well known to Israel. Ezekiel, who seems to have been acquainted with the country, calls it Togarmah. Tradition says it was settled by Haik, the son of Togarmah, and grandson of Japheth (Gen. 10: 3). It is the original seat of one of the oldest civilized peoples in the world, who belong to the Indo-Germanic, or Argan, family of nations.

Mt. Ararat.—Mt. Ararat is not in Palestine, but far off to the east in the lofty plains of Armenia. It is the name of a district in Armenia between the Araxes River and Lakes Par and Uramia. Jeremiah speaks of the Kingdoms of Ararat. This vicinity has been called the cradle of the human race, both because

an ancient tradition has located at the base of Ararat the Garden of Eden, where the first of human life began; and also because on its solitary peak Noah and his family, the last of human life, was saved from an all-destroying flood. To the eye Mt. Ararat presents first a gentle slope of sand and ashes rising into a belt of green, another belt of black volcanic rocks streaked with snow-beds, and then a glittering crest of silver. It rises 13,000 feet from the burning desert at its foot to the icy pinnacle above. It is 17,250 feet above sea-level. There are few solitary peaks rising so high out of a plain, or presenting so grand a spectacle.



Mt. Ararat.

Questions.—1. Describe the natural features of Armenia. 2. What is its chief interest to us? 3. What is said of the inhabitants? 4. For what is Mt. Ararat noted? 5. What is said of its natural appearance? 6. What is its altitude?

Asia Minor.—This was the theatre of St. Paul's missionary efforts, and three times he appeared in its scenes. The area of Asia Minor is about equal to that of France; it consists chiefly of a great central plateau flanked by mountains. These highlands seem to be both a continuation of the mountainous plateau of Armenia and also the furthermost point of advance made by the steppes of Central Asia. Here is the same wild landscape, the same vigorous climate, the same scanty pasture downs dotted over with bitter lakes, and extinct volcanoes. The water-shed for the whole extent trends toward the Black Sea; the Taurus mountains on the south closely follow the Mediterranean coast-line, leaving only a narrow shore along these waters. Toward the west the plateau ends in long lines of hills between which the mountain torrents find their way to the sea.

The Hermus, Cayster and Maender, with their icy floods, live in classic story. The western end of the peninsula is Asiatic Greece, the wild Ionia of the poets, fatherland of Homer, Thales, Heraclites, Pythagoras and Herodotus.

Cilicia.—St. Paul was born in Asia Minor, at Tarsus in Cilicia. When the Apostles believed not that he was a disciple until vouched for by Barnabas, an attempt on his life by certain Grecians compelled him to flee to Tarsus (Acts 9: 30) where he suffered scourgings, shipwrecks, and perils. There Barnabas found him and brought him to Antioch.

Cappadocia.—This is the eastern Roman province of Asia Minor lying north of the Taurus mountains, which separate it from Cilicia and south of the province of Pontus. Dwellers in Cappadocia were in Jerusalem on the day of Pentecost, and Peter addressed the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Pontus lies between Cappadocia and the Black Sea. Jews of Pontus were in Jerusalem and a Jew "born in Pontus," Aquila and his wife were helpful associates of St. Paul.

Provinces of Asia Minor.

Bithynia, like the provinces mentioned, was not visited by St. Paul, though he essayed to go, but the Spirit suffered him not. Peter addressed Christians in Bithynia, and their persecution was the subject of correspondence between Trajan the emperor and Pliny the governor of Bithynia.[1]

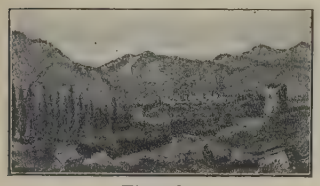
Pamphylia is the first province in which St. Paul landed on his First Missionary Journey, after weighing anchor in the harbor of Paphos, in the island of Cyprus.

Galatia is the central province of the peninsula, touching all the provinces mentioned, Bithynia and Pontus on the north, Cappadocia on the east, and Cilicia and Pamphylia on the south. The people were akin to the Gauls of Western Europe. Three times Paul visited them and addressed to them an Epistle.

Asia was the western province or Asiatic Greece of Asia Minor. It is on the highway of the nations and here is the morning twilight of European civilization. Ancient Troy, in this province, fell about the time

[1] The first General Council of the church was held at Nicæa in this province and adopted the Nicene Creed.

Solomon was king, and on the ruins of this city Paul had the midnight vision and call to go over into Macedonia. Here is Ephesus, where Paul preached and St. John lived, and here were the seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.



Thyatira.

Questions.—1. What is said of Asia Minor? 2. Of its natural features? 3. Its mountains and rivers? 4. Where is Asiatic Greece? 5. For what is Cilicia noted? 6. Cappadocia? 7. Pontus? 8. Bithynia? 9. Pamphylia? 10. Where was Galatia situated? 11. How often did Paul visit it? 12. Where is Asia? 13. For what is it noted?

WHAT IS THE PRACTICAL LESSON?

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.—Rev. 1: 4–6.

CHAPTER XXIX.

PAUL'S JOURNEY WITH BARNABAS AND MARK.

(FIRST MISSIONARY JOURNEY.)

The Gospel was carried to Europe and distant parts of the world by St. Paul. This active Apostle to the Gentiles was sent forth on three Missionary Journeys. The first was made with Barnabas and Mark, the second with Silas and the third with Timothy. He also made a voyage to Rome, and perhaps a visit to Spain. His first missionary journey was through the regions of Cyprus and Asia Minor; his second lay through Asia Minor and Greece; and the third became a still more extended tour through Asia Minor and Greece.

Antioch (in Syria.)—The church at Antioch was the centre from which these great journeys were made. Here the Holy Ghost had said, "Separate me Barnabas and Saul for the work whereunto I have called them." Of these two men, Barnabas was at first the chief character, and through him Saul became prominent as a leader.

Antioch in Syria.

Barnabas.—When Saul went to join the disciples at Jerusalem, they were afraid of him and would probably not have received him, if Barnabas had not spoken for him at the critical moment.

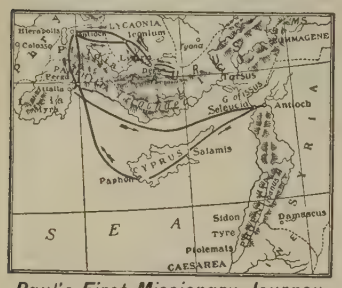
Barnabas himself probably was converted on the day of Pentecost. He took a leading part in events at the beginning of the Christian church. Being a Levite of Cyprus, and a landed proprietor of the island, he occupied a high social position there. He had sold his estate and laid the money at the Apostles' feet. He was of majestic stature and imposing appearance, and having a remarkable gift of eloquence was constantly active in preaching the Gospel.

Barnabas and Saul.—Barnabas introduced Saul to the Apostles, and brought him to Antioch. Thence the two carried the Antiochian alms to Jerusalem, and brought John Mark, the cousin of Barnabas, back with them to Antioch. Barnabas was first, and Saul last in the body of prophets and teachers in this church where believers were first called Christians. The Spirit chose these two to undertake the First Great Missionary Journey.

Questions.—1. Who carried the Gospel to Western Asia and Europe? 2. How many Missionary Journeys did Paul make? 3. Who accompanied him on the first? 4. On the second? 5. On the third? 6. What regions did he visit

on the first? 7. On the second? 8. On the third? 9. What city was the center of these journeys? 10. How did Barnabas become Paul's associate? 11. Tell what you know of Barnabas. 12. In what events did they act conjointly?

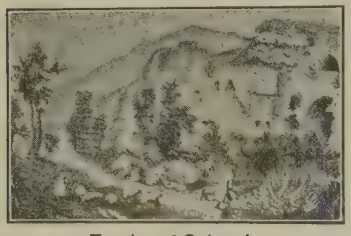
The First Missionary Journey.—The Direction.—The Lord had not indicated the lands to be entered by the two Apostles. It was therefore natural that Barnabas should decide to turn in hope to Cyprus, his own native land. Many of his friends still lived there. It lay eighty miles to the southwest of Seleucia, the port of Antioch, and could be reached in a day. The island could be seen from these Syrian shores, lying along the horizon in the midst of the great waters. It was the stronghold and center of heathenism, and to the Jewish Christian the way of approach to the Gentile world would be through the highway of the Mediterranean, where the possibilities of trade had caused Jewish communities to spring up in every seaport.



Paul's First Missionary Journey.

Questions.—1. What field did these missionaries choose? 2. Why should Barnabas think of Cyprus? 3. Describe its location. 4. Why should the Jewish Christian find here a hopeful field?

From Antioch to the Seaport.—The three missionaries accordingly left Antioch and travelling on foot, came to the harbor Seleucia. It was probably in the early spring.[1] Many fragrant shrubs covered the face of the cliffs with green, while gloomy myrtles and glowing arbutus were shining among the oaks and sycamores. Countless noisy brooks tumbled down the mountain-side across the road. Between them and the Orontes stretched the fields green as emerald. Across the river dark-wooded hills encircled the vale of Daphne and veiled it from the travellers' view.


Tombs of Seleucia.

On the Mediterranean.—They have set sail. The mountains at first so distant, come nearer and nearer. Probably unimpeded by the western winds which commonly prevail throughout the summer, they furl the sails to enter the bay and harbor of Salamis in Cyprus, 80 or 100 miles from Seleucia.

Cyprus, next to Sicily, is the largest island in the Mediterranean. Its many inlets, creeks and havens made it a favorite stopping place for merchants from Egypt and Asia Minor. Its plantations in the interior produced grain in abundance. Large forests furnished timber for ship-building and in its mines and streams were found diamonds, emeralds, silver, lead and copper. Many Jews, some of whom perhaps became Christians on the great day of Pentecost, resided on the island. The native population was very wicked, and their religion was a combination of the beautiful mythology of Greece and the coarser worship of the East.

Cyprus.

Questions.—1. Where and when did the missionaries embark? 2. Describe the road between Antioch and Seleucia. 3. Describe the harbor. 4. What was the outlook toward the North and West? 5. Describe the voyage. 6. What was the port where they landed? 7. Tell what you can of Cyprus. 8. The sources of its great wealth. 9. How could there be any Christians on the island?

The Journey through Cyprus.—The apostles made a preaching tour of the whole island, *i. e.*, they visited all the Jewish communities preaching in their synagogues. They came finally to Paphos, the capital and preached and were soon spoken of throughout the city. The report about these strangers and their new doctrine reached the Roman governor's ears. The title of proconsul is correctly applied to the governor of Cyprus.[1]

They were invited to the governor's court. In the train of the court they found one of the numerous oriental sorcerers or wizards, who unsuccessfully opposed their preaching before the governor. Paul himself was a Roman citizen[2] and not only was very successful with the governor, but from this time on forestalls Barnabas as the leading Missionary.

Questions.—1. Why did Saul and Barnabas choose Cyprus, and how did they reach there? 2. What was the capital of Cyprus? 3. What was the governor's title? 4. What effect did their preaching have on the governor? 5. What was the sorcerer's fate, encountered in this court? 6. What change took place in Paul's name and influence?

[1] They probably started at the opening of the sailing season, March 5.

[1] A Greek inscription has been found on the north coast of Cyprus dated "in the proconsulship of Paulus," perhaps the very Sergius Paulus whom Paul found to be governor.

[2] From this point in the Acts of the Apostles, Paul's name is no longer Saul, but the Roman "Paul."

Off for Asia Minor.—Paul and his company sailed from Paphos toward the north-west. Breasting the waves which separate Cyprus from Pamphylia their course took them through the bay of Attalia and seven miles up the Cestus River they reached the town of Perga. Now on the shores of Asia Minor they were about to begin their memorable journey into the heart of that wild land.

Paul's First Missionary Journey.

Perga was not a healthy spot. The coast was a prey to fevers during the summer season, and the custom obtained of making an annual hot weather trip to the mountains.

Wall of Perga.

The Lands in this Region.—Perga lay in Pamphylia, which extended about 80 miles along the coast, between Lycia on the west and Cilicia on the east. Back of Pamphylia, in the interior, were Pisidia and Lycaonia, which with Phrygia, were parts of the large Roman Province of Galatia. The leading city of this interior region was Antioch (not Antioch in Syria).

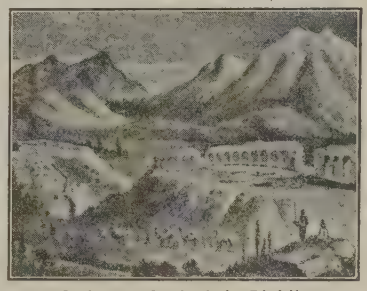
To Antioch, this capital in the interior, Paul and Barnabas set out. They turned their steps toward the snow-capped peaks of the Taurus Mountains, which rose behind Perga. These were penetrated through narrow passes, where crazy bridges spanned the rushing torrents. Travellers were often pounced upon by robbers. The journey over the slopes is very fascinating. At the foot of the mountains, bristling hedges of cactus surround groups of graceful palm. At a higher stage of the upward journey are the pines interspersed with junipers, till at last the towering cedars rise majestic as the cedars of Lebanon. Higher still gay wild flowers of most brilliant hues take the place of turf. On these heights and on the neighboring plateaus the summer encampments were to be found. Paul probably arrived in Pamphylia during the season of this annual migration.[1]

Mark, who turned back at Perga, was doubtless terrified by the perils of rivers and robbers in this mountainous region. Beyond the Taurus mountains the country rolled off to the north in anything but inviting prospect. It was a vast tableland dotted with solitary lakes and deserts.

Questions.—1. Whither did they go? 2. Describe the voyage to Perga. 3. How is it situated? 4. What are its chief attractions? 5. What annual custom prevails, and why? 6. Describe the Roman province of Pamphylia. 7. What was its capital? 8. Into what other Roman province did the journey lead them? 9. To what city did they set out? 10. Through what dangers did they journey? 11. Why is such a journey so fascinating? 12. Where were the summer villages located? 13. What was the probable cause of Mark's fear?

Galatia.—This was Phrygia, Pisidia and Lycaonia, the southern districts of the Roman province of Galatia. The population was rude and spoke an almost endless variety of dialects. The inhabitants were primitive in manner and less tainted with fashionable vices than in the cities on the coast. Pisidian Antioch was the centre of Phrygia. The central importance of Antioch was due to its position as a Roman Colony. People came to Antioch for law suits, for trade and for the great Roman festivities.

Surroundings of Antioch.—Inclement skies, gloomy and lonely landscapes, barren steppes, and sultry marshes are relieved by "sheets of fresh water encircled with shrubs and brilliant flowers. Wild swans glide gracefully over their surface, and in the summer thousands of storks brighten the dark, glossy green of the water reeds. The wooded banks of Lake Egerdir rise like a cup encircling the bright blue waves; tiny isles of green dip their gay robes into the silvery depths." Antioch was built to the north of this lake and was a city of splendor. Its greatest source of prosperity was its famous temple dedicated to the worship of the moon. Thousands of priests lived here in its service.


Ruins of Antioch in Pisidia.

In Pisidian Antioch.—Paul and Barnabas went to the synagogues and taught. As at Paphos, they soon became well known, and the general public was eagerly interested in them. The first entirely Gentile congregation was established in this city. The effect was felt throughout the whole region.

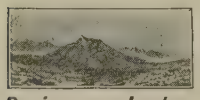
[1] He could not have left Seleucia before the month of March.

Questions.—1. Describe the Province of Galatia. 2. What is said of its population? 3. Why was Pisidian Antioch of so great prominence? 4. Describe the natural features of the country. 5. To what did the town owe its great prosperity?

From Antioch to Iconium.—The Apostles were expelled from Antioch because of the hatred of the Jews. They might have gone westward to prosperous cities, but they would have found Jewish colonists who would have persecuted them as before. They therefore turned toward Lycaonia, not very far from Cilicia, Paul's native land. In four or five days they reached Iconium. This town commands the approaches to the high tablelands of Asia Minor. Snow-capped peaks surround it on all sides, save toward the East, where desolate steppes extend as far as the eye can reach. Gardens and orchards refresh the weary eye all along the course of the rivulets. Even in inland Iconium the Apostles were soon again obliged to flee.

Paul's route in the mountain region from Iconium to Derbe.

To Lystra and Derbe.—Paul started out for the interior of Lycaonia, and came to the gloomy crags of an extinct volcano springing from the plain in lonely isolation. Two small towns—Lystra and Derbe, built about the approaches of the mountain—offered the Apostle refuge from persecution. They had no synagogue. Paul therefore encountered no opposition to his preaching. The Pagans crowded to hear him at Lystra. But Jews came all the way from Antioch and Iconium to persuade the multitudes to stone Paul; and the next day he went forth to Derbe.


Region near Lystra.

Questions.—1. What course did they take? 2. What town did they reach? 3. How were they received? 4. Why was there less opposition in Lystra? 5. How was the Gospel received? 6. Why did they leave Lystra?

At Derbe and Back Again.—The Apostles remained for some time at Derbe, on the limits of the Roman province, and then retraced their steps. A change in administration, because new magistrates had come into office in all the cities whence they had been driven out, made it possible for them to go back.[1] Paul felt that the newly established churches in these places ought not to be left without some form of government. For each congregation he and Barnabas chose certain elders and charged them with some authority. Having arrived at Pisidian Antioch, the travellers at length descended from these uplands to the southern coast, and once again reached Perga. This time they stayed to preach the Gospel there. Thence they journeyed to Attalia on the seacoast and sailed back to Antioch in Syria, and thus ended their journey.

Questions.—1. Where did the Apostles go from Lystra? 2. Why could they now leave Derbe? 3. Why did Paul desire to revisit the churches he had founded? 4. Whom did he put in authority in them? 5. Where did the missionary tour end?

SUMMARY OF PAUL'S MISSIONARY JOURNEY WITH BARNABAS AND JOHN MARK.—Acts xiii. xiv.

Antioch (in Syria), the centre of Gentile evangelization, Barnabas and Saul were called by the Holy Ghost to mission work. They take with them John Mark, go to **Seleucia** (port of Antioch), whence they sail to the island of **Cyprus** (the native place of Barnabas), landing at the eastern extremity, at **Salamis,** a populous mercantile port. The Apostles preached in the synagogues there; then traversed the isle (100 miles) to **Paphos,** its western extremity, the capital city. Here Elymas was struck blind, and the Roman proconsul, Sergius Paulus, converted. They crossed to the southern shore of Asia Minor, landing at **Perga,** the ancient port of Pamphylia, whence goods from the interior were exported. Here John Mark left them and returned home. The apostles went up into the mountains, on which journey they are supposed to have suffered the trials enumerated in 2 Cor. 11: 26, 27, till they reached **Antioch** (in Pisidia), a central resting place, just over "the pass," where the great road from Ephesus into Asia intersected the southern road. It was a Roman colony. They preached in the synagogue, the first Sabbath to Jews (Paul's *first recorded sermon*), and the next to Gentiles. Ejected subsequently by the rulers, they followed the great road to **Iconium** (capital of Lycaonia, a dreary plateau). They stayed "a long time," making many converts, till, a factious mob trying to stone them, they fled to **Lystra,** a small rural town of simple heathens. Paul healing a cripple, they were treated as gods (Jupiter and Mercury), till Jews from Iconium followed, declaring them to be impostors, and had them stoned. They fled to **Derbe,** a small town away from the high road, where they rested awhile, returning by the same route through Lystra, Iconium, Antioch, to **Perga,** where they taught with no great success; so sailed back to **Antioch,** where they reported their work to a full assembly of the congregation, and abode there a long time (probably six or seven years).

[1] Ramsay; *St. Paul the Traveller*, p. 120.

CHAPTER XXX.

PAUL'S JOURNEY WITH SILAS.

(SECOND MISSIONARY JOURNEY.)

Starting from Antioch.—"Let us go again," said Paul to Barnabas, "and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." Barnabas assented and took Mark and journeyed to the island of Cyprus; while Paul took Silas and journeyed to the churches in

Map of Paul's Second Missionary Journey.

Asia Minor. Both started from Antioch. This time Paul travelled by land, and crossing the mountains from the south he reached the cities in the interior in the reverse order of his first journey. After strengthening the churches in Syria and Cilicia, he traversed the Taurus range and came directly to Derbe and Lystra. Here Paul gained a new, faithful and lifelong companion in the youthful Timothy. Paul took Timothy with him at this point, and the latter accompanied Paul through almost the whole period of his second missionary journey. Paul now entered the Phrygian region of the province Galatia, where he had been at Iconium and at Pisidian Antioch on his former journey.

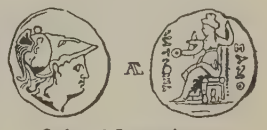
Questions.—1. What did Paul say to Barnabas? 2. Did Barnabas agree? 3. From what point did they start? 4. Whither did Barnabas and Mark go? 5. Whither did Paul and Silas go? 6. How did he reach these churches? 7. Whom did he find at Derbe and Lystra?

To Troas.—Paul desired to enter the province of Asia, but was forbidden by the Spirit. He then attempted to go to Bithynia and Mysia, but again was forbidden, and was guided to Troas, from which point he was to carry the Gospel into the continent of Europe.

On the way to Troas Paul, Silas and Timothy probably reached the coast at a sea-port town on the Ægean called Adramyttium. From thence they would proceed along the coast to Assos, where a beautiful road of nineteen miles would bring them through the oak woods that skirted Mt. Ida, to Troas. This is the spot made famous in Greek and Roman classic literature. It was the scene of the Trojan War, oldest and greatest war in Greek antiquity. Here rose Mt. Ida with its beautiful woods and sparkling streams. The island of Tenedos lay on the bosom of the sea in front. Far off in the distance the nearest land in Europe, a lofty mountain in Greece, was in sight.

Harbor of Troas.

From Troas to Europe.—Troas was a port of departure for Europe. Here Paul had a vision which told him to come over into Europe. He, with Silas, Timothy and Luke, the writer of the Acts of the Apostles (who had joined the company at this point), took ship immediately, and ran across the Ægean Sea. A prosperous wind would bring them in two days to the north of Greece. They seem to have anchored for the first night at the island of Samothracia, where the high mountains formed a prominent landmark to the Grecian sailors for a long distance and were regarded by these pagan mariners with a sacred reverence.



Coin of Samothrace.

From Samothracia they sailed to the northwest to Macedonia, landing in the harbor of Philippi, called Neapolis.[1] Here travellers landed when they wished to pursue the *Via Egnatia*, the great military road which led to Italy.

A Famous Spot.—Between Philippi and this port-town, a distance of ten miles, was a mountain ridge rising steep from the sea, which it was necessary for the Apostles to cross. Here Brutus and Cassius, Octavius and Antony pitched their camps, and not far off was fought the battle of Pharsalia, at which the Republic of Rome perished and which made Cæsar Augustus ruler of the world.

Questions.—1. From what point did Paul start for Europe? 2. How did they reach Troas from the interior? 3. What classic region did they pass en route? 4. With whom did Paul embark? 5. Where did they anchor the first night? 6. Where in Macedonia did they land? 7. For what was the country between Neapolis and Philippi famous?

Philippi.—Philippi itself was named after Philip of Macedon, father of Alexander the Great, who became so powerful in Greece because of the gold he secured from mines here. In the Apostles' day the city was a little Rome. It was peopled by Romans, its citizens spoke the Roman tongue and took pride in Roman manners and customs. There were few Jews, indeed so few that there was not even a synagogue. Philippi was the chief city of that part of Macedonia and a Roman colony. The chief magistrates took for themselves the lofty title of "prætors" and their servants bore the name of "lictors."

Coin of Philippi.

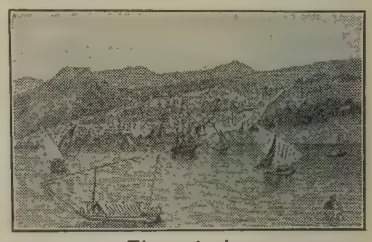
Roman Lictors.

Paul at Philippi.—As there was no synagogue Paul went to the place of prayer by the riverside and Lydia, a wealthy dealer in Tyrian purple, became a believer in Christ. Paul took up his abode in her house and established the church at Philippi which he ever considered one of his noblest congregations and to which he wrote the Epistle to the Philippians. One day Paul exorcised a sorceress and her masters brought the Apostles before the magistrates, who scourged and imprisoned them. They were miraculously released in prison by night, and the jailor and his household were converted and baptized by Paul. The next day the Apostles were taken out of prison with honor. Leaving Luke and Timothy here to oversee the congregation, Paul passed on through Amphipolis and Apollonia to Thessalonica, the great metropolis of Macedonia.

[1] Though Philippi was in the province of Macedonia, Neapolis was in Thracia.

Questions.—1. After whom was Philippi named? 2. What greater city did it imitate? 3. Whither did Paul go to preach? 4. With whom did he take up his abode? 5. Why was he imprisoned? 6. How was he released? 7. Whither did he go after leaving Philippi?

At Thessalonica.—The Apostles, weary after their journey of 90 or 100 miles, and suffering from their recent tortures at Philippi, approached the gates of the terraced walls of the largest town in Macedonia.[1] Perhaps already at that time its white-painted buildings, its walls glittering in the sun, and on a calm day casting their pearly shadows in the beautiful bay, were striking features presenting themselves to the approaching traveller.


Thessalonica.

In all Greece, if we except Corinth, there is no finer harbor. The anchorage is of the best, the harbor is as smooth as a lake, and the neighboring valleys give access to roads that lead into the heart of Epirus and Upper Macedonia.

On arriving in the city the Apostles took up their abode with Jason, a Jewish convert. The maritime trade was not the only means of livelihood to Thessalonians. A portion of the population was engaged in industrial pursuits. Then, as to-day, the city was noted for its textile fabrics, brilliant colored rugs and coarser stuffs of goat's hair. It was with these weavers and working people that Paul cast his lot. He doubtless noted the laborious nature of their life, and their serious, contemplative character. After securing lodgings with Jason he immediately set to work at weaving night and day that he might earn his own living.

The commercial character of Thessalonica was of great importance in the spread of the Gospel. Ships of every description and hailing from many quarters, set sail from here daily carrying to far-off lands along with their cargoes such news as could be picked up in

[1] Thessalonica, under the name of Salonike, is still a city of considerable note at the present day.

the city. As news of this kind the Gospel preached at Thessalonica was carried from one end of the Mediterranean to the other. Paul staid in Thessalonica only three Sabbaths, but a few months after his departure we find him writing to the Thessalonians, "From your midst the word of the Lord has resounded, not only throughout Macedonia and Achaia, but in all places." The people here were very earnest indeed in their profession of Christianity, though they had imbibed wrong teachings as to the end of the world, and Paul wrote them the two well-known Epistles, First and Second Thessalonians, as a corrective.

The success of Paul and his fellow-workers soon stirred the envy of the Jews against them. A number of those dangerous idlers who were always found in a place like Thessalonica, hanging about the pier and the forum, ready to engage in any tumult, made an assault upon the house of Jason, and Paul fled.

Questions.—1. How far was Thessalonica from Philippi? 2. Describe Thessalonica. 3. What can be said of its harbor? 4. Where did the Apostles take up their abode? 5. In what did they engage? 6. For what was the city famous? 7. How was it that the Gospel was carried from Thessalonica to all parts of the Mediterranean? 8. What can you tell of the Christians at Thessalonica? 9. Why did Paul flee from Thessalonica.

To Berea.—Passing out by the arch at the western gate, Paul proceeded a distance of fifty miles to the secluded but beautiful city of Beroea. This city was situated among gardens, streams, and groves of palm and plane trees. It was on the eastern slope of the mountain chain of which Olympus was chief.

The Jews of Beroea were more noble than those in Thessalonica and studied the Word. Many honorable Greek women and men believed. But again Jewish emissaries from Thessalonica followed Paul and stirred up a mob, and the little congregation sent Paul down to the sea coast accompanied by an escort of their own. Silas and Timothy were left behind.

Questions.—1. Whither did the Apostles proceed after leaving Thessalonica? 2. Describe Beroea. 3. What was the result of Paul's labors here? 4. Why did he leave? 5. Who were left behind?

Setting Sail for Athens.—Paul and his escort took passage on a vessel about to set sail for Athens. The length of the sea journey is reckoned at about three or four days. As they glided by the Thessalian shores, Mount Olympus, and Ossa and Pelion could be descried. As they entered the strait that separates the long island of Euboea from the eastern coast of Attica, they were opposite Thermopylæ, and at its outlet lay the fields of Marathon. After passing this island our travellers from the prow of their vessel could see the splendid temple of Minerva on the height of the promontory of Sunium, and after they reached the bay a glittering object on a distant rock would catch their eye. It was the colossal brazen statue of Minerva with helmet on her head and spear in her hand which stood on the Acropolis of Athens. The temples and columns of the city gradually came within the range of vision, and the Apostle would be gaining his first glimpse of the civilized capital of the ancient pagan world, the centre of its art, eloquence and philosophy. Entering this "eye of Greece," the Apostle found himself in a city wholly given to idolatry. Temples and statues of Neptune, Jupiter, Ceres, Minerva, Apollo, Mercury and the Muses; porticoes with battle pieces painted on their walls and bronze figures of illustrious Athenians, everywhere greeted his eye.

The Acropolis at Athens as it was.

Athens.—But Athens, when Paul entered it, was no longer the Athens of Themistocles and Pericles. With Corinth, it was the only town that had survived the ruin of Greece and still deserved the name of a city. Favored by the Cæsars and all Romans, it was still a free city retaining her old laws, the Areo-

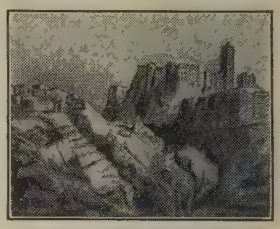
The City of Athens Rules Greece.

pagus, the Six Hundred, and the people. Her large and intelligent population was not given to commerce, as were the people of Corinth; nor to politics, as was Athens in the days of old, but to the arts and sciences. Students from all quarters flocked to her schools. Cicero, Varro, Ovid, Horace, Virgil, Cassius, Brutus, Cæsar, Pompey, and Augustus, all had been here. It was a point of honor among the cultured Romans to respect this city. Students were as numerous as ever in St. Paul's day, but the studies had dropped to declamation and athletics, and there was lack of serious thought. Neither Plato nor Aristotle had disciples as of old.

Questions.—1. For what place was Paul bound? 2. What was the length of the sea journey? 3. What mountains would be visible opposite the Thessalonian shores? 4. What long island would they pass? 5. Where would Thermopylæ be visible? 6. Where would Marathon be visible? 7. What would travellers see after passing the island of Eubœa? 8. What object greeted the traveller's eye at the sight of Athens? 9. Of what was Athens the centre? 10. To what was it wholly given? 11. How was this shown in the streets? 12. What was the government of Athens? 13. What was its chief occupation? 14. What celebrated Romans had been here? 15. What kind of studies were pursued?

Paul in Athens.—Paul must have known the intellectual fame of Athens, and been greatly disappointed on beholding how entirely the city was given to idolatry. In the Agora or "Public Place" were sanctuaries of all the gods and goddesses of Olympus, and statues of such illustrious Greeks as Lycurgus, Demosthenes and Pindar. Perhaps Paul even saw the image of the Jewish high priest Hyrcanus, who stood there in his pontifical robes, and of the princess Bernice before whom a few years later Paul appeared in chains. The temples and altars were numberless.[1] Here was the favorite meeting place for the idle and cultured men of leisure. It was a little to the north of the Acropolis and was the centre of all political, social and literary interests. Both citizens and foreigners congregated here for the purpose of hearing the world's gossip. Here the Apostle, after reasoning in the synagogue with the Jews, reasoned daily with those that came across his path. One day some Epicurean and Stoic philosophers met him and desired a connected presentation of his doctrine, and brought him unto the Areopagus that he might speak to them.

Paul on Mars Hill or the Areopagus.—The Apostle ascended the flight of stone steps which leads from the Agora up to the top of the hill which was called Areopagus. Here, according to an old legend, the gods had once assembled to judge Mars. Here also the tribunal of Athens held its sittings. Before the Apostle's feet was the great city, glittering with monuments, temples and colonades, with the Parthenon as a centre. Here the Apostle in a sermon tried to lead these cultured triflers from their temples, altars and statues, to the great Lord of heaven and earth, in whom all men live, move, and have their being, and who sent His Son to raise the dead and to judge the world. Some of his hearers mocked, others were undecided. Dionysius, the Areopagite, and others believed.



The Areopagus.

Questions.—1. Where did Paul go in Athens and what did he see? 2. With whom did he reason? 3. Whither was he led to deliver a set speech? 4. What can you tell of his sermon? 5. Who believed?

The Apostle Goes to Corinth.—Paul doubtless felt that the mercantile centres were more willing and earnest to hear of Christ than was this heart of culture. Corinth was close at hand. Thither he turned his steps, carrying the Word of the Cross.

Corinth.—Corinth was the great city of the Peloponnesus. It was the key to the Grecian peninsula,

Ancient Corinth.

and the capital of the country at this time. In its one harbor it received the ships from the east; in its other the ships of the west. It had an immense trade, and was wealthy, luxurious and wicked. The colony of Jews at Corinth had been greatly increased not long before the arrival of the Apostle, by the decree of the

[1] Livy xiv. 27. Dionysius of Halicarnassus, *De Thucydide* 40. Elianus, Var. Histor. v. 17. Philostratus v. Apol. iv, xix, vi, iii.—Acts xvii. 5.

Emperor Claudius commanding all Jews to depart from Rome. Among the many Jews who had left Rome on this account and settled in Corinth were a husband and wife named Aquila and Priscilla, who became a great help to the Apostle, not only in Corinth, but later in Ephesus and in Rome. (See also *Pontus*, Chap. XXVIII.)

St. Paul in Corinth.—Paul's first care, on arriving in the city was to secure lodging and means of support. He turned naturally to his own artisan class. Aquila and Priscilla happened to be tentmakers like himself, and with them he secured lodging and work. On the Sabbath he reasoned with both Jews and Greeks in the synagogues. While he was thus engaged in this double employment, Timothy and Silas came to him from Macedonia. When the Jews in the synagogue turned against the Gospel, Paul said to them, "From henceforth I will go unto the Gentiles." He met with great success in establishing a congregation at Corinth. Many of the Corinthians, including Crispus the chief ruler of the synagogue, believed. And Paul remained in the city a year and a half, when the Jews brought him up before Gallio the deputy governor of Greece for trial. Gallio had no concern for religious troubles and drove both parties out of his court. Paul therefore was able to remain here a great while longer. Here he wrote his two Epistles to the Thessalonians, perhaps because of information brought him from there by Timothy and Silas.

Questions—1. Why, possibly, did Paul go to Corinth? 2. Describe Corinth at this time. 3. Why were there many Jews in Corinth at this period? 4. Whom particularly did Paul find here? 5. How did he occupy his time on a Sabbath and on the other days of the week? 6. What success did his labor meet and how long did he remain here? 7. What occurred before Gallio? 8. What Epistles did Paul write from Corinth?

Paul Sails for Cæsarea and Jerusalem, and then Returns to Antioch.—Finally taking leave of the congregation at Corinth, accompanied by Priscilla and Aquila, Paul set sail from the eastern port of Corinth, called Cenchreæ, and arrived in Asia Minor at Ephesus. From Ephesus he again set sail and landed at Cæsarea. He was now in the Holy Land and went up to Jerusalem to keep the Feast of the Passover and to greet the church in Jerusalem. Finally he returned to his original starting point, Antioch in Syria, and spent some time there.

Questions.—1. From what port and with whom did Paul sail from Corinth? 2. What was his first landing-place? 3. Where did he land in Palestine? 4. Whither did he go and why? 5. To what point did he finally make his way?

SUMMARY OF PAUL'S SECOND MISSIONARY JOURNEY. WITH SILAS.—Acts 15: 36–18: 22.

Antioch (*in Syria*), the starting-point, whence they went by land through **Syria** and **Cilicia,** confirming the churches, and delivering the decrees of the Council of Jerusalem. Thence across the mountains to **Derbe** and **Lystra,** where Paul circumcised Timothy, and took him with him through **Phrygia** and **Galatia,** where Paul fell sick (Gal. 4: 13), and being forbidden by the Spirit to enter the province of Asia, went into **Mysia;** but, again being forbidden to pursue his intended journey to Bithynia, he was divinely guided to **Troas,** where he met with Luke; had a vision of a Macedonian inviting him to Greece; embarked, touched at Samothracia, and landed at **Neapolis,** the seaport; whence he went up by land, across the Pharsalian plain to **Philippi** (in Macedonia), a Roman "Colony," *i. e.*, possessing the same laws and rights as Rome itself. **Thessalonica** (metropolis of Macedonia), where he stayed three sabbaths. Assailed by a Jewish mob, Jason, his host, being bound over to keep the peace, Paul escaped to **Beroea,** where he was well received till persecutors followed him; then he was sent by the brethren to **Athens,** probably by sea, leaving Silas, for whom he waited; here he disputed with the Jews, and conversed with the philosophers, till forced to address the latter on Mar's hill; but, meeting with little success, he retired to **Corinth,** a great mercantile centre, which for a year and a half he made the headquarters of evangelizing efforts in Achaia. Here he was joined by Silas and Timothy, and wrote the two Epistles to the Thessalonians. He was driven from the synagogue and brought before Gallio; was received by Aquila and Priscilla, with whom he sailed from **Cenchreæ,** the eastern port of Corinth, to **Ephesus,** where he left Aquila and Priscilla, going on himself to **Cæsarea,** whence it is supposed he went by land to Jerusalem, to keep the Feast of Pentecost (18: 21), and then returned to **Antioch,** where he remained "some time" (probably less than a year).

WHAT IS THE PRACTICAL LESSON?

Not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.—1 Cor. 1: 17, 18.

CHAPTER XXXI.

PAUL'S JOURNEY WITH TIMOTHY AND HIS VOYAGE TO ROME.

(THIRD MISSIONARY JOURNEY.)

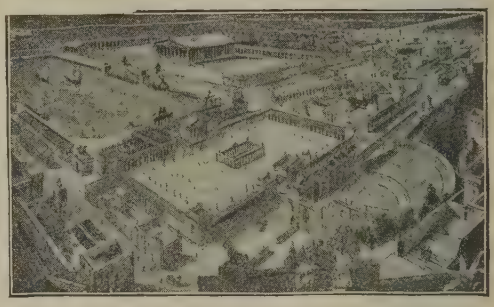
These two concluding journeys of the Apostle Paul are full of thrilling incident and they traverse scenes as interesting as were those of the journeys already described; but we compress their description to a small scale. The student already is familiar with many of the localities to be touched on and a more rapid progress from spot to spot will enable him to gain a comprehensive idea of the nature of the journeys as a whole.

The Starting Point of the Third Missionary Journey, as of the other two, was **Antioch.** From

Antioch the Apostle set out by the route taken in the second journey to the churches in **Galatia** and **Phrygia.** From thence instead of proceeding north-west through Asia Minor to Adramyttium, Assos and Troas, as he did on the second journey, he travelled directly westward to the large city of Ephesus on the Mediterranean.

Questions.—1. How many great missionary journeys did the Apostle Paul make? 2. Which of these is the subject of to-day's lesson? 3. What voyage of his is also included in the lesson? 4. From where did Paul start on his Third Missionary Journey? 5. What churches did he visit first of all? 6. To what large city did he come? 7. Where was Ephesus?

Ephesus.—Ephesus was at this time the capital of the Roman province of Asia, and was one of the chief commercial centres of Asia Minor. It stood in a large plain on the edge of a spacious and beautiful harbor. Its great object of worship was the goddess Diana—not the Greek goddess, but an ugly oriental idol which was supposed to have fallen from heaven. "Great is Diana of the Ephesians" was the shout of its multitude. The city's magnificent Temple of Diana, 425 feet long and 220 feet broad, was accounted one of the seven wonders of the world.



City of Ephesus.

Before Paul arrived an eloquent Alexandrian Jew named Apollos had taught at Ephesus what he knew of Christ and had baptized the new believers with the baptism of John. When Paul came these were baptized with the Christian baptism.

Paul labored at Ephesus for three years, refuting false philosophy and the imposture of sorcerers, who publicly burnt their books after confessing their fraud. He retired from the synagogue, taught in the school of Tyrannus, wrote one Epistle to the Corinthians, and the one to the Galatians, and remained over the great annual festival of Diana, when Demetrius roused the craftsmen. Then Paul was sent away by his friends to

Coin of Ephesus.

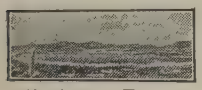
Macedonia, where he visited and encouraged his converts in the various places visited in the former journey; passing on into

Greece, where he stayed three months, probably visiting the churches established at Corinth and in Achaia. He intended to sail from Cenchreæ to Syria, but was waylaid by the Jews, so he sent the most of his companions on in advance to Troas, viz.: Sopater (of Beroea), Aristarchus and Secundus (of Thessalonica), Gaius (of Derbe), Timotheus (of Iconium), Tychicus and Trophimus (of the province of Asia).

Questions.—1. Of what province was Ephesus the capital at this time? 2. What can you tell of its Temple and worship? 3. Who had been laboring here for Christ before Paul arrived? 4. What had Apollos accomplished? 5. How long did Paul remain at Ephesus? 6. Where did he teach? 7. What Epistles did he write at Ephesus? 8. What success did he have here? 9. Why did he leave? 10. Into what province did he go when he left? 11. Where did he go from Macedonia? 12. Why did he not sail from Cenchreæ to Syria?

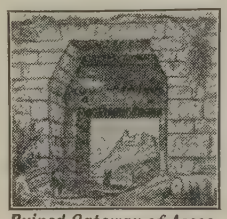
Philippi was reached by Paul by some secret and unrecorded route. There he was joined by Luke. They sailed thence together, and in five days reached

Troas, where they remained seven days. Paul preached in an upper room. Eutychus fell from the window, but was miraculously restored by Paul, who "broke bread" in the congregation, and travelled by land to Assos to meet his companions, who had gone round the coast on board the ship. At



Harbor of Troas.

Assos Paul embarked, sailing round the southern half of Asia Minor. They touched at



Ruined Gateway of Assos, Through which Paul must have passed, showing also the Acropolis in the background.

Mitylene, the next day anchoring off Chios, and the day following put in at

Trogyllium, a promontory on the coast. The next day they touched at

Miletus, where they probably remained two days, as Paul sent a messenger by land to the presbyters of Ephesus to come to him, when he took a solemn farewell of them. Launching thence, they sailed with a fair wind past Coos and Rhodes to

Miletus.

Patara, where they changed vessels, embarking on one sailing direct to Syria; sighting Cyprus, but leaving it to the left (*i. e.*, sailing south of it) they landed at

Tyre, where the vessel discharged her cargo, remaining seven days, and where the disciples warned Paul not to go to Jerusalem. The Christians accompanied him to the ship, knelt on the shore and prayed; thence they proceeded to

Ptolemais (*Acre*), remaining one day; from whence they went to Cæsarea.

Questions.—1. Whither did Paul go from Corinth? 2. Who joined him at Philippi? 3. What place did they reach in five days? 4. How long did they remain at Troas? 5. What happened there? 6. How did Paul get to Assos? 7. What point did they touch after Paul embarked at Assos? 8. Who met Paul at Miletus? 9. Tell what you can of the stay at Tyre. 10. Where did they finally land on the coast of Palestine?

Cæsarea already contained Christians. Here Paul stayed many days with Philip, the deacon, and here

Harbor of Cæsarea.

Agabus bound his own hands and feet with Paul's girdle, signifying the apostle's approaching imprisonment. From Cæsarea Paul's party, accompanied by Mnason (of Cyprus), went up by land to

Jerusalem, where they were received by a full assembly of the apostles and elders, who advised Paul to purify himself from his contact with Gentiles by joining four men in the completion of a vow, he defraying their expenses. While engaged in these religious exercises he was seized by a tumultuous mob, from whom the Roman chief captain extricated him, put him in prison, and sent him to Cæsarea, to the governor Felix.

Questions.—1. Were there any Christians at Cæsarea before Paul arrived? 2. Mention two of them. 3. What did Agabus do? 4. For what point did Paul's party start from Cæsarea? 5. Who received Paul at Jerusalem? 6. What advice did they give him? 7. What happened while he was carrying out this advice? 8. Whither was Paul now sent?

PAUL'S VOYAGE TO ROME

With Aristarchus and Luke and Certain Prisoners under Charge of Julius, a Centurion of the Augustan Cohort.

Cæsarea.—Paul sailed from Cæsarea, touching at

Sidon, where he visited his friends. Thence to leeward (*i. e.*, on the north side) of

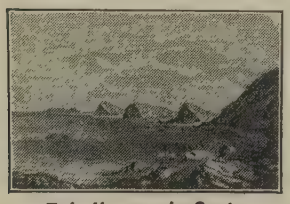
Cyprus, under the shores of Cilicia and Pamphylia, to

Myra (a city of Lycia), where they were transshipped to an Alexandrian corn-vessel bound for Italy, which coasted along the southern shore of Asia Minor, 130 miles in "many days", to

Cnidus, the extreme south-west promontory; where the wind and current from the Archipelago caught and drove the ship southward to

Crete, where they rounded Cape Salmone, and got under the shelter of its southern coast, and sailed along it to

Fair Havens, in Crete, near which, inland, was Lasea, and where Paul advised them to winter. The harbor however being incommodious, they tried to reach Phenice in Crete.



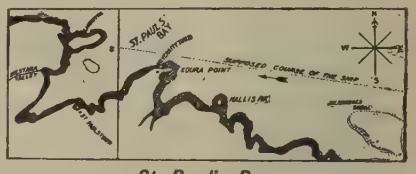
Fair Havens in Crete.

Questions.—1. From what port did Paul sail for Rome? 2. What points did he pass between Cæsarea and Crete? 3. Describe the voyage round about Crete. 4. Why should they have wintered in Fair Havens? 5. Why did they try to reach Phenice?

Phenice had a harbor sheltered towards the north-west and south-west; but in attempting to reach it the ship was caught by the wind Euroclydon from the north-west; and under shelter of

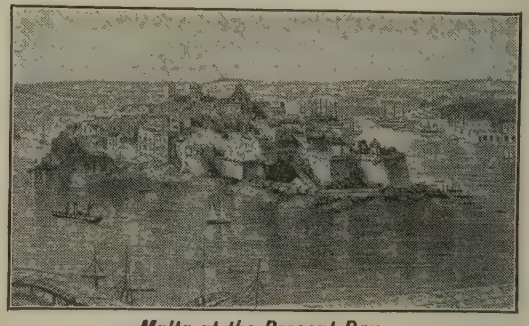
Clauda (an island south of Crete), they prepared for a tempest by striking sail, undergirding the ship, turning her head to the wind, and lying to, so as to avoid being driven on the "Syrtes" to the north of Africa. So they drifted slowly west by north at the rate of 36 miles in 24 hours, till the fourteenth day, *i. e.*, thirteen and a half days, till midnight, 486 miles in all.[1] On the *second day*, "they lightened the ship;" the *third day*, they "cast out the tackling;" the *fourteenth night*, they drew near to land in the neighborhood of rocks; the *fourteenth day*, they ran the ship aground in a creek of

Melita (*Malta*), where they landed by swimming, or on portions of wreck. Here the viper fastened on Paul's hand; here also he healed the father of Publius (the chief man of the island) of fever and dysentery.



St. Paul's Bay

Questions.—1. How was the ship caught after it left Fair Havens? 2. Where did they prepare for a tempest? 3. How did they prepare? 4. How long did they drift? 5. How far? 6. What happened the second day? 7. The third day? 8. The fourteenth day? 9. Where



Malta at the Present Day.

were they now? 10. How did they land? 11. What incidents occurred on the island?

1 St. Paul's Bay in Malta is 480 miles from Clauda in an exact line west by north.

After three months, they sailed in an Alexandrian corn-ship to

Syracuse (*Sicily*), where they stayed three days; and, making a circuit, they came to

Rhegium (*Italy*), and after one day they reached

Puteoli, in the Bay of Naples, where they rested seven days. Thence they went by the Appian Way to

Harbor of Puteoli,

Appii Forum, where brethren from Rome met them, with whom they came to Rome.

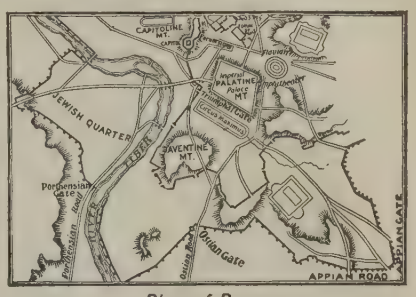
Questions.—1. How long did Paul remain at Malta? 2. In what kind of vessel did they sail? 3. In what city of Sicily did they stay for three days? 4. Where did they touch Italy? 5. How long did they stay at Puteoli? 6. Where is Puteoli? 7. How did they reach Rome from Puteoli?

Rome has been already described in its political and other aspects in the days of Cæsar Augustus at the opening of the Christian era. When Paul reached it in the spring of the year A.D. 61, it still was very much as it had been left by Augustus. The streets generally were narrow and winding, and often were lined on both sides by densely-crowded lodging-houses. One-half the population was slaves, and all the trades were in their hands. The emperor Nero was now 24 years of age and was just beginning his career of madness and crime.

The Walls of Rome and Ostian Gate.

Paul Entering Rome.—As Paul approached the great city over the Appian Way, lined with sepulchres on either side, he would enter by the *Porta Capena* and pass below an arch which was always dripping with water from the aqueduct above. Then his road lay between the Coelian Mount on the right and the Palatine on the left, over the spot now occupied by the Arch of Titus, and down the *Via Sacra* until he reached the golden milestone at the head of the Forum. On the left rose the imperial palace, and close at hand were the barracks of the Prætorian Guard, where Julius probably handed over his prisoners to the Prætorian Prefect (or Captain of the Guard) to await their trial before the emperor. Paul was treated kindly by the Prefect, and allowed to hire a house and dwell by himself, on the condition that he should be always chained to one of the Prætorian Guards.

The Appian Way,



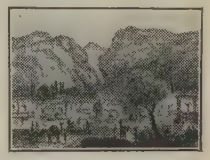
Plan of Rome.

Questions.—1. In what year did Paul reach Rome? 2. What can you tell of Rome's appearance? 3. What can you tell of Nero? 4. How would Paul enter the city? 5. How would he reach the emperor's palace? 6. Into whose hands was he given after reaching there? 7. What were his circumstances after he was settled in Rome?

The Jewish Colony in Rome.—From the days of Pompey B.C. 63, at least, there had been a Jewish Quarter in Rome on the farther bank of the Tiber. (See Map, p.). The Jewish classes were either slaves or tradesmen, and had been treated kindly by both Julius and Augustus Cæsar. But both Tiberius and Claudius issued edicts of banishment, which proved to be of a temporary character.

Paul and the Jews in Rome.—Paul sent for the leading men among the Jews in Rome, the rulers and elders of their synagogues. He explained how he had come to Rome innocent of crime, and that he was bound by a chain for the hope of Israel. He set a day when they came to his lodging and he explained the Old Testament to them in reference to the coming of Christ's kingdom. Some believed and others did not. Paul and his companions remained two whole years in Rome, and from here Paul wrote the epistles to Philemon, the Colossians, the Ephesians and the Philippians at this time.

Ruins of the Palace of the Cæsars at Rome.



Thought to be the Modern Representative of Colosse.

He doubtless made many Christians among the Guard who came into contact with him, and as he had access to the Emperor's palace some of those of Cæsar's household also became converted to Christ.

Questions.—1. Where was the Jewish quarter in Rome? 2. How had the various emperors treated the Jews? 3. Whom did Paul send for shortly after his arrival? 4. What did he say to these Jewish elders? 5. What appointment did he make with them? 6. What did Paul explain to them? 7. What was the result? 8. How long did Paul remain in Rome? 9. What Epistles did he write at Rome? 10. In what prominent circles did he gain adherents of the Christian faith?

WHAT IS THE PRACTICAL LESSON?

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

CHAPTER XXXII.

GEOGRAPHY AND CHRONOLOGY BEFORE THE FLOOD.

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."—Heb. 11: 3.

"He spake and it was done; He commanded and it stood fast."—Ps. 33: 9.

God's Handiwork.—In the beginning God created the heaven and the earth. Far above us in the sky we see the round ball of dazzling light, the Sun; the silvery moon and the twinkling Stars. Around us are things great and small, wonderful and beautiful. Rocks! Waters! Air! Stones! Crystals! Mosses! Flowers! Trees! Bright Insects! Lovely Birds! Great Continents! Wide Rivers! High Mountains! Animals of Land and Sea! Tiny Animalculæ, living but invisible except in the microscope! Creeping, leaping, swimming, climbing, flying, stalking, growing, grazing, flocking; each testifies to the great Maker and Ruler of all.

The Heaven and the Earth.

Questions.—1. Who created the heavens and the earth? 2. When? 3. Mention some of the wonderful and beautiful objects in creation that testify of God's wisdom.

The Creation of the Earth.—The first chapter of the Bible gives us a brief account of the creation of the earth by Almighty God.

The Phœnicians, Chaldeans, Egyptians and the Babylonians all have very early legendary accounts of the Creation.[1] But these are fantastic in comparison with the simple and clear review given by the inspired writer of Genesis, as a prelude to God's message of law and love to man.

The inspired writer in the few verses in which he touches on the subject does not present a detailed geographical, geological and chronological account of the beginning of the physical world, but he selects certain facts for the purpose of causing us to see the greatness of God, the divine nature of man, the sanctity of the Sabbath, the divine origin of the family, the fall of man into sin, and the curse that came upon the world in consequence of this fall.

Questions.—1. Where do we find the Biblical account of Creation? 2. Are there any other accounts? 3. How do they differ from the one in the Bible? 4. What does the inspired writer not present in his account? 5. What is his purpose in writing?

The Comprehensiveness of the Bible Account.—So different from every legendary story, or every other extant scrap of early history, this record begins and ends with the purpose of God. It includes all the

[1] It is impossible to refer in detail to the marvellous discoveries which have been made within the last quarter of a century in Babylonia and Assyria, in which monuments and tablets have been found confirming and illustrating the earlier chapters of Genesis; and, as the writings of Hommel, Hilprecht, Sayce and others show, giving a substantial historicity to the life and migrations of Abraham, Isaac and Jacob in the later chapters of Genesis.

things and forces of nature, and all the laws of development and life within its brief survey.

"In orderly progression the narrative proceeds from the origination of matter to the endowment and enthronement of man as ruler of the earth. A few grand strokes vividly portray the great creative facts. The events of incomprehensible years are compressed into the compass of thirty-one verses." [These verses should be read by the student.]

God's Orderly Plan in Creation.—In the beginning God originates the creation. Our earth—a part of it—is without form, and devoid of properties,

Without Form and Void.

a chaos of uncombined elements. Everything that is done to this formless mass is by command of God.

A flash of light through the universe indicates mighty chemical forces at work. This is the First Day.

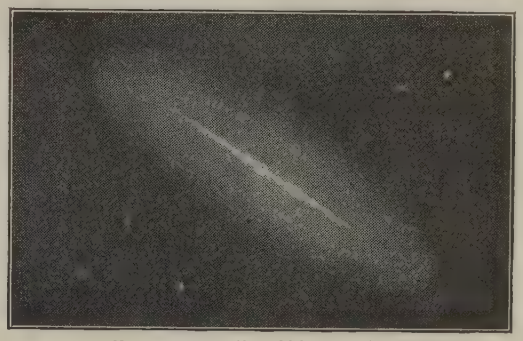
Next, a universal ocean below and dense floating clouds above, mark a solid centre and a surrounding atmosphere. The law of gravitation, causing things to be heavy and light, probably has begun to work. This is the Second Day.

Then oceans and continents appear, the token that the cooling earth has begun to contract and upheave.

Continents Appear.

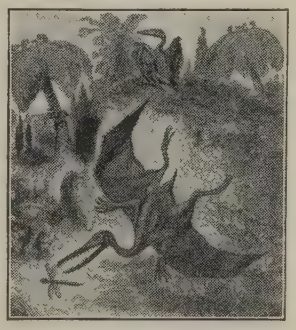
Vegetation comes, for the soil and air are fitted for the lowest forms of life. This is the Third Day.

Through the atmosphere, dense with vapors and gases, the heavenly bodies at length shine to the earth, a sign of enormous changes that fit the world for animal life. Days, months, seasons and years are fixed by the shining of these luminaries, as the measures of time. This is the Fourth Day.



Heavenly Bodies Shine to Earth.

And now animal life begins, the seas first swarming with species. The "winged" creatures fly over "the face of the expanse." These are first, perhaps, flying insects of seven inches spread, large pterodactyles of 25 feet breadth of wing, and, finally feathered birds. Meanwhile also great monsters,[1] "stretched-out creatures," probably the enormous reptiles, and amphibians of the mezozoic age, in vast numbers, enter the scene. This is the Fifth Day.



Large Pterodactyles.

Next appear what we call the mammals: in the Bible termed cattle, beasts of the field and creeping things.

Great Monsters (Ichthyosaurus and Plesiosaurus).

Last of all comes man in God's image, ruler over the whole animal world. This is the Sixth Day, and on the Seventh Day God rested from all his work.

[1] Not "whales" as we know them, but a lower order.

The description in Genesis 1 is intensely simple and vivid, and as it would appear to the eye. It mentions only results. First, light is the result of intense chemical action begun. Second, the visible heaven or expanse has an ocean beneath and clouds above, the result of enormous changes in the heated but cooling mass. Third, continents and oceans, too, are the result of great contractions and upheavals. Fourth, the sun and moon's appearance are the result of vast purificatious of the atmosphere.

"Every stage of the narrative sets forth some great and striking movement, till all the most striking have been designated. The narrative never confuses by returning upon itself, but dispatches each process and moves on. Every change, however, prolonged in action, is described in its entireness and then dismissed. Thus seas and continents are mentioned once for all, though they went on forming for ages," and indeed are still forming at the present day. To-day many substances are still being made, and four great agents are still acting:—heat, light, sound and electricity. All substances have been and still are controlled by great unchanging laws of God, which man is only beginning to understand, such as gravitation, attraction and repulsion, persistence of energy, laws of vitality and growth.

THE SEVEN STEPS OF CREATION.

Earth was formless, and void, *i. e.*, devoid of agents and properties, such as light, fire, noise, electricity, weight, species, etc.

Order.—1. Day. First Transformation Period. Light, probably with heat, sound and electricity, also Darkness and Light.

2. Second Transformation Period or "Day." Heavens above, earth below. Gravitation, Sinking, Solidifying, or Rising, Floating away, etc. Floods, Strata, Metals, Rocks, Crystals, Mist, etc.

3. Third Transformation Period. Seas of assembled waters brought by Rivers. Continents exposed to light and drying. Asia [the only Continent mentioned by its name in Scripture], Europe, Africa, America, and Oceanica's islands. **Sea** and **Land. Vegetation** begins.

4. Fourth Transformation Period. The Sun, Moon and Stars shine directly upon the earth. With the strong sunlight **Life** and **Growth** began to develop in vegetation (plants), and the world was made ready for higher forms of life. **Species, Seasons, Eras.**

5. Fifth Transformation Period. Animal life in less developed forms, on earth and in the sea and air. Fish, reptiles, insects, birds. **Movement, Brain, Species.**

6. Sixth Transformation Period. Living creatures of the highest types. Some species of these are now extinct. **Many Varieties and Classes. Human Life** with Body, Mind (intelligence,) and Soul (worshiping power,) Man, Woman.

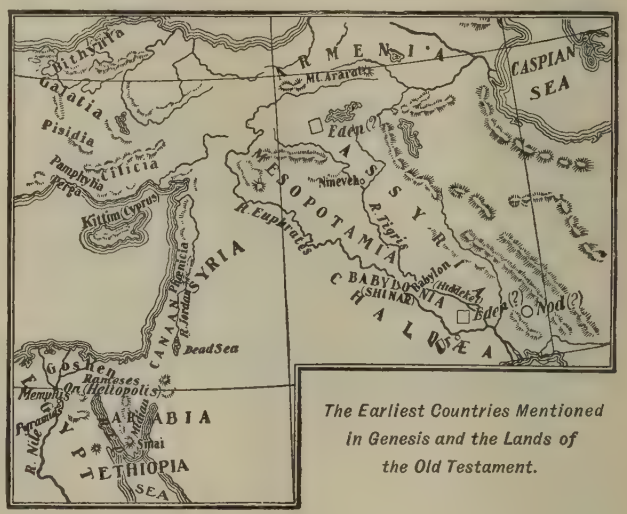
7. Period of Rest. Time established for Worship and Renewal of Faith.

SUMMARY.

1. *GOD Commanded LIGHT to shine.*
2. *GOD Gave the LAW OF GRAVITATION.*
3. *GOD Raised LAND, fixed SEAS and Gave PLANT-Life to Earth.*
4. *GOD Caused SUN, Moon and Stars to Shine upon Earth.*
5. *GOD Gave LIFE to the Lower-forms of Animals;—e. g., fish and birds.*
6. *GOD Gave LIFE to the Higher forms of Animals;—e. g., quadrupeds; He gave Man to earth, with his life and soul, and Woman to man, as his aid.*
7. *GOD made holy a DAY OF REST.*

Questions.—1. What did God originate in the Beginning? 2. Describe the condition of the earth. 3. By what power did the creation proceed? 4. What was done the First Day? 5. The Second? 6. The Third? 7. What else on the Third Day? 8. What on the Fourth Day? 9. The Fifth? 10. The Sixth? 11. The Seventh? 12. State briefly the seven stages of creation.

The Earliest Geography of the Bible.—The earliest division of the earth's surface we find in Genesis 1: 10, "And God called the dry land *earth*, and the gathering together of the waters called He *seas*." The earliest countries mentioned in Genesis are Eden (2: 8), Havilah (2: 11), Nod (4: 16), Ethiopia (2: 13), Assyria (2: 14).



The Earliest Countries Mentioned in Genesis and the Lands of the Old Testament.

Eden probably was located near Ararat, or further south near the Persian Gulf. Havilah and Nod are unknown. Assyria lay beyond the Tigris or Hiddekel river with Nineveh as its capital; and Ethiopia, or the land of Cush, probably lay on both sides of the Red Sea in Arabia and Egypt.

The Lands of the Old Testament.—The lands of the Old Testament are Armenia, where Noah's ark rested on Mt. Ararat; Chaldæa, birthplace of Abraham; Mesopotamia (Babylon) the land of Abraham's sojourn; Canaan, the Land of Promise; Egypt, the land of Hebrew bondage; Arabia Petræa (The Stony), the land of the Wilderness; Syria, the land of Israel's chief border enemy; and Assyria, the land of the captivity of the Ten Tribes.

Questions.—1. Where is the earliest division of the earth's surface mentioned? 2. Quote it. 3. What are the earliest countries mentioned in Genesis? 4. Locate them. 5. Mention the lands of the Old Testament. 6. Mention the event for which each of them is noted.

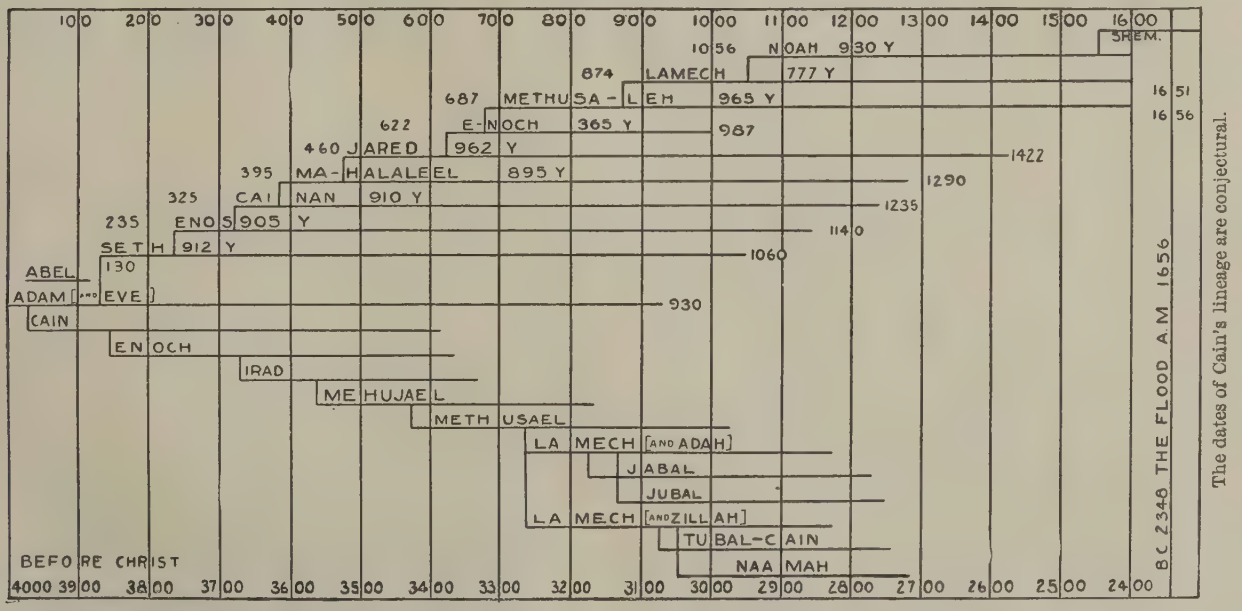
The Garden Eastward in Eden.—"The Lord God planted a garden in Eden, eastward, and there put the man whom he had formed." "And a river went out of Eden to water the garden; and from thence it was parted and became four heads." Two of these were the Tigris and Euphrates; a third was the Pison, which compassed the land of Havilah; the fourth was the Gihon, which compassed Cush. Geographers and archæologists have taken many different views as to the geographical location of Eden, and some scholars, like Luther, believe that all traces of recognition were obliterated by the changes in land and water brought about by the Deluge.[1]

In the Garden of Eden were the tree of knowledge and the tree of life. Here the Lord God formed Eve. Here Adam and Eve fell into temptation, and they and the earth were cursed. From here they were expelled, and Cain, their first-born "dwelt in the land of Nod on the east of Eden," and there built the city called Enoch.

Questions.—1. What does Scripture say of the Garden of Eden? 2. What watered the Garden? 3. Into what four rivers was this river parted? 4. What do scholars say of the location of the Garden of Eden? 5. For what was the Garden of Eden noted?

The Descendants of Adam.—Each of Adam's sons, Cain and Seth, were the fathers of a race of men. Seth's line was the bearer of the promise of salvation to mankind,[1] and descended through Enoch and Methusaleh to Enoch's great-grandson, Noah. The characteristics of Cain's line are seen in the family of Lamech, a proud self-sufficiency and the invention of a worldly, godless civilization. Jabal, a son of Lamech, is said to have originated the nomadic shepherd life. Jubal, another son, took the first steps to cultivate what we call the fine arts. Tubal-Cain, a third son, became the first artificer in brass and iron,

THE HUMAN RACE FROM ADAM TO THE FLOOD.



and probably the first maker of tools. No doubt the

[1] The Garden of Eden, the cradle of the human race, often has been located in Armenia, near Mt. Ararat, or at the base of the Caucasian range, near the sources of the Tigris and the Euphrates. Others have placed it near the mouth of the Euphrates, at the Persian Gulf. Le Clerc favored the region near Damascus. Captain Warren has argued that Eden was in the Polar region, which he believes was a region of great warmth and luxuriance in early ages. Josephus believed the term denoted the entire region between the Ganges and the Nile. Modern German scholars, impressed with the antiquity of the far East, have turned to Bactria or Cashmere or the region north of it. Many ancient writers believed that the Pison was an Indian river. Dr. Weidner says: "The whole description suits India, and especially the river-watered region of the Upper Indus, the renowned gold country. India was also the chief treasury of the sardis, onyx and sardonix." (*Studies in Genesis*, p. 47). The recent excavations and great antiquity found in the records of humanity in the plain of Mesopotamia have again turned men's eyes to Babylonia on the Euphrates as the original seat of the race. This is the view of Fr. Delitzsch. (*Wo lag das Paradies*). Sayce, in his recent article on *Eden* in the new Hastings' *Bible Dictionary*, I, p. 643, claims that the cuneiform inscriptions have cleared up the geography of the Garden of Eden in favor of the site near the Persian Gulf. The Persian Gulf itself was called a river, and the four heads were the four rivers running into it. Two of these latter were the Tigris and the Euphrates, each of which originally ran into the Persian Gulf; and the other two rivers are still unidentified in the inscription. In this view the land of Havilah encompassed by the Pison was the "sandy" region of northern Arabia, which extended westward towards the frontier of Egypt. Loftus and Dawson locate Eden near the junction of the Tigris and Euphrates, in view of the fact that two other large rivers, the Choaspes and the Positigris, also run into the united stream near this place.

[1] Given in Gen. 3 : 15.

whole human race thus far had not yet wandered to distant parts of the earth.

History Before the Flood.—Adam lived until the days of Methusaleh; Methusaleh lived until the time af Noah; Noah lived until the time of Terah, the father of Abraham. Thus history from the Creation to the Flood was compassed by the lives of two people; and from the Flood to Abraham by two more people. Writing was very well known in Abraham's day,[1] and history doubtless before this time was committed to documents.

COMPARATIVE AGE OF THE PATRIARCHS BEFORE AND AFTER THE DELUGE.

NAME	AGE
ADAM	930
SETH	912
METHUSELAH	969
NOAH	950
SHEM	600
ARPHAXAD	438
ELAH	464
TERAH	205
ABRAHAM	175
ISAAC	180
JACOB	147
JOSEPH	110

Questions.—1. What two races sprang from Adam? 2. What can you say of the Sethites? 3. What can you relate of the Cainites? 4. How long did Adam live? 5. How long did Methusaleh live? 6. How long did Noah live? 7. Through how many successive months would the story of creation have to pass to reach Abraham? 8. Was writing known in Abraham's day?

The Chronology of the Old Testament.—The Bible does not tell us in what year the world was made; nor in what year Adam and Eve were created; nor in what year the Flood took place. It does not even fix the date of our Saviour's birth or mention the date of His death. It furnishes no record of dates and time, though in many places it inserts genealogical records of races. From these genealogical records of families and races, uninspired writers have constructed a Biblical Chronology which has come into general use as a matter of convenience.

The chronology found in the margins of our English reference Bibles is no part of God's Word and is not inspired. It generally is the system calculated by the Irish Archbishop Ussher, and is not to be regarded as necessarily trustworthy except during the thousand years between Solomon and Christ. The Bible itself has never fixed the date of the beginning of the world, just as it has nowhere fixed the date of the end of the world. It is not God's intention to furnish us with exact dates. All who claim to know or possess such dates from the page of revelation are deluded. No scholar can tell what intervals or what gaps are to be found in the various sets of old genealogical tables on which all Old Testament chronology is founded and which God did not place in His book as chronological basis for us. That the creation of man occurred 4000 years B. C., as the common system of chronology states it, no one can say. But as there is no other system in general use, and as this system serves very well to fix the relative events, it is retained by Biblical scholars until something better presents itself and is generally accepted.

Periods of Old Testament History.—If for convenience we take the creation at 4000 years Before Christ, the Deluge is put down as occurring sixteen hundred years later, viz., B. C. 2348. The call of Abraham came four hundred years later still, viz., B. C. 1921. The Exodus occurred another 400 years later, viz., in B. C. 1491 (about as long before Christ as Columbus' discovery of America was after Christ). The period of the Judges in Israel constituted another 400 years, viz., to 1095, when Saul was crowned king. The kingdom of Israel endured for a period of about five hundred years, viz., from B. C. 1095 to the Babylonian captivity, B. C. 587.

[1] This is one of the points recently established by archæologists and Assyriologists.

TABLE OF OLD TESTAMENT CHRONOLOGY.

Adam and Eve	4004 years B. C.
The Flood	2348 years B. C.
Call of Abraham	1921 years B. C.
Exodus	1491 years B. C.
The First Judge	1427 years B. C.
Death of Saul	1095 years B. C.
The Babylonian Captivity	587 years B. C.
Birth of Christ	4 years B. C.

Questions.—1. What great chronological dates does the Bible make no effort to fix? 2. From what Biblical records have men constructed a chronology or system of dates? 3. At how long before Christ is the Creation generally reckoned? 4. What is the date assigned to the Deluge? 5. When was Abraham called? 6. When did the Exodus occur? 7. To what date did the Judges rule Israel? 8. To what date did the kingdom of Israel endure?

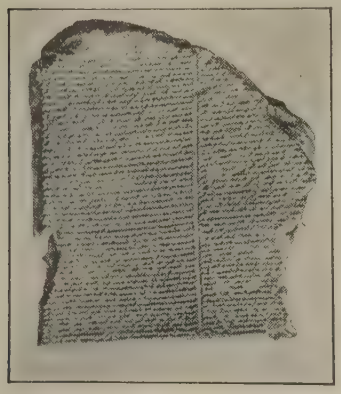
The Human Race Before the Flood.—The Fall of Adam and Eve was followed, according to Genesis, by the prevalence of crimes of violence. The warlike and hostile antediluvians were "giants," and some geologists identify the ancient cave men whose habitations and bones are found in various parts of the earth in the post-glacial gravels with these antediluvians.

The Deluge.—Many different views have been taken by scholars from time to time of the Deluge.

The Deluge.

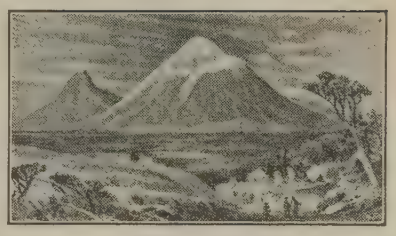
Some think it covered the whole physical earth. Others confine it to the regions peopled by the human race,

or to still narrower limits.[1] Some geologists identify it with a movement of the earth's crust, similar to our modern earthquakes or volcanic and seismic disturbances which bring the waters of the ocean over the land. Some geologists point out that such movements occurred at the close of the post-glacial or Palæocosmic age, and show that slower movements of continental subsidence and submergence are still constantly occurring.



Chaldean Account of the Deluge.

Mt. Ararat, the spot on which the ark rested, has been described in the chapter on Armenia; and the developments entered into by the human race after the subsidence of the Flood will be taken up in the next chapter.



Mount Ararat.

Questions. — 1. What class of men lived before the Deluge? 2. What different views of the Deluge have been taken by scholars? 3. How do some geologists explain the Deluge? 4. Where was Mt. Ararat described?

WHAT DO WE LEARN FROM THIS LESSON?

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction. . . . For a thousand years in thy sight are but as yesterday when it is past. So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. 90 : 2, 3, 4, 12.

CHAPTER XXXIII.

THE GENEALOGY OF THE RACES. THE LAND OF CANAAN IN THE TIMES OF THE PATRIARCHS.

"And the whole earth was of one language, and of one speech."—Gen. 11 : 1.

"Lift up thine eyes and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest to thee will I give it."—Gen. 13 : 14.

"This is the land which I sware unto Abraham, unto Isaac and unto Jacob."—Deut. 34 : 4.

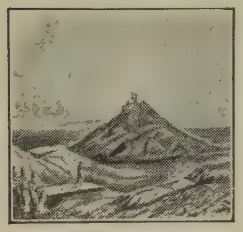
The Human Race After the Flood.—Noah and his three sons made their way out of the ark in the highlands of Armenia. Their descendants continued together, and gradually went southward doubtless following the banks of the river Euphrates until they reached the flat land in the south, called the Plain of Shinar. In order to avoid the possibility of destruction by another flood, they resolved to build a tower (with the clay and slime in which the region abounded) so high that they might defy any effort of God to submerge it with water.

[1] According to this view "the whole heaven" in the record means "the horizon."

Questions.—1. Who survived the flood? 2. Where did the survivors go out from the Ark? 3. Whither did the race finally wander? 4. What did they resolve to do in the Plain of Shinar? 5. Why? 6. What were the materials used?

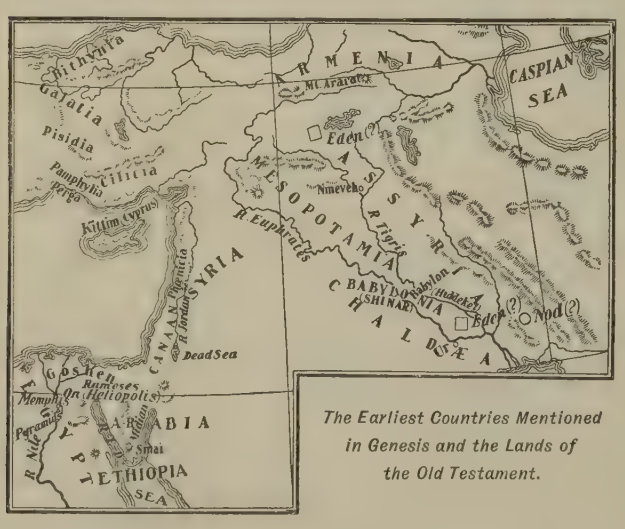
The Tower of Babel.—The Tower of Babel is mentioned only once in Scripture (Gen. 11 : 4–9). It was in the plain of Shinar. Babylonia contains three great architectural masses for each of which the claim has been made that it is a remnant of the Tower of Babel. Local tradition identifies the extremely ancient and imposing mound of ruins called the Birs Nimroud, on the west bank of the Euphrates, with the Tower of Babel, and most Assyriologists seem willing

to accept the tradition. The objection to this view is the distance of the mound from Babylon. But even though it be not the tower itself, it is the most perfect representative of that class of building. It is an immense mountain of fire-burnt brick. The bricks contain inscriptions on their sides. The top of the mound is broken, and is rent by a large fissure. Parts of it have been converted into vitrified masses by the action of fire, perhaps by lightning, operating from above.



Mound of Nimroud.

The Rise of the Empires.—Up to the time of the building of the Tower our whole race was of one speech and language, but this proud attempt at combined resistance to the will of God led to the Dispersion of the Races and the Rise of the separate Empires. The knowledge of God was lost. True religion perished. Each great empire fell into idolatry, and had its own state gods and goddesses. The world was entirely heathen, until God called Abraham to be the father of a people through whom true knowledge of God and salvation should be given to the world. Four great centres of national life arose: Egypt (called Mizraim), whose capital was Memphis; Chaldea, or Babylonia, whose capital was



The Earliest Countries Mentioned in Genesis and the Lands of the Old Testament.

Babel or Babylon; Assyria, whose capital was Nineveh; and Phœnicia, whose cities were Tyre and Sidon. Of these the oldest was the Babylonian and Chaldean monarchy in the plain of Mesopotamia. So old has this empire recently been shown to be,[1] that probably both the original civilization of Egypt, and that of China will in time be shown to be in dependency on this first seat of the human race. It appears that apparently already 3750 years before Christ, Sargon and his sons were kings of Accad, a Mesopotamian capital, and were reigning in this first seat of the human race, from the Mediterranean sea on the west to the mountains of Elam beyond the Tigris on the east.

Seal of Sargon (3750 B. C.)

Questions.—1. Where in Scripture is the Tower of Babel mentioned? 2. In what land was it? 3. How high was it built? 4. Are there any remains of it? 5. Tell what you know of the Birs Nimroud. 6. To what did the failure at Babel lead? 7. Mention the four prominent centres of ancient empire. 8. Mention the capitals of these countries. 9. Which probably was the most ancient empire in the world?

The Dispersion of the Races.—After their failure to build Babel, Noah's descendants, who constituted the whole human race, scattered over the face of the earth. The races that sprang from Japheth went westward to the coasts of the Mediterranean in Europe and Asia Minor, northward to Armenia, Media and Persia, and eastward as far as India. They are called "the Gentiles" in Scripture. In the language of science they are termed Indo-European, or Aryan family of races.

The descendants of Shem, constituting the Semitic races, occupied the southwestern corner of Asia, including Palestine and Arabia. Of Shem's five sons, Arphaxad was the ancestor of the Hebrews, Arabs and other kindred tribes. The children of Aram, another of Shem's sons, settled north of the Hebrews and Arabs in the highlands of Syria and Armenia-Asshur, representing Assyria, and Elam remained near the plain of Shinar in the south-eastern part of the valley of the Tigris. The Lydians, children of Lud, settled in Asia Minor. The races of Ham, the other son of Noah, settled in Africa and mingled with the Semitic races in Arabia, Palestine, Asia Minor, Crete and Cyprus. The race of Cush, one of Ham's

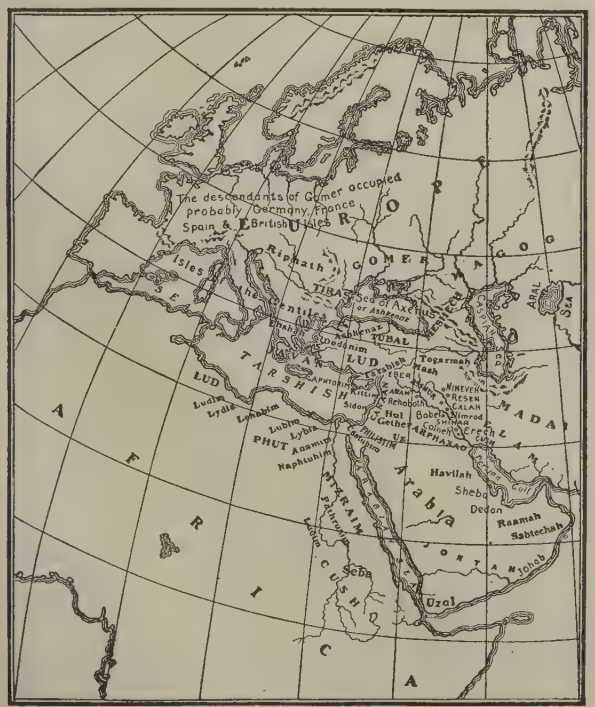
[1] Through excavations on various ancient sites in Babylonia, which have brought multitudes of inscriptions to light, and which have been conducted particularly by the University of Pennsylvania Babylonian Expedition under the care of Prof. Hermann Hilprecht. These discoveries, it need hardly be added, are a wonderful confirmation of the truthfulness of the Bible narrative in Genesis.

sons, was in Africa (Ethiopia particularly), but Nimrod, one of the mightiest kings of this Semitic race, reigned in the plain of Shinar, founding Babylon, and ruling over Accad from whence probably came the Accadians, the originators of ancient civilization and culture.

From Babylonia went forth Asshur, of whom we have spoken above and founded Nineveh which became the capital of Assyria. Mizraim, another son of Cush, settled in Egypt. The race of Canaan, who was still another son of Cush, settled in Phœnicia and in Palestine, which accordingly was called the land of Canaan.

Questions.—1. What great movement occurred after the failure to build the tower of Babel? 2. Where did the races that descended from Japheth migrate? 3. What are they called in Scripture? 4. What are they called in the language of science? 5. Which are the Semitic races? 6. What part of the world did they occupy? 7. Who was the ancestor of the Hebrews? 8. Where did the children of Aram settle? 9. Where did Asshur and Elam settle? 10. Who were the Lydians? 11. Where did they settle? 12. Where did the races of Ham settle? 13. Where was Cush? 14. Who was Nimrod, and where did he rule? 15. Where did Mizraim settle? 16. Where did Canaan settle?

The Genealogical Table of the World's Races.—The full register of nations as they sprang from the sons of Noah is given in the tenth chapter of Genesis. There is no other document of antiquity that contains so much history as this chapter. It is the authentic record stating the relationship of the various races of the world, as known not less than 3300 years ago.

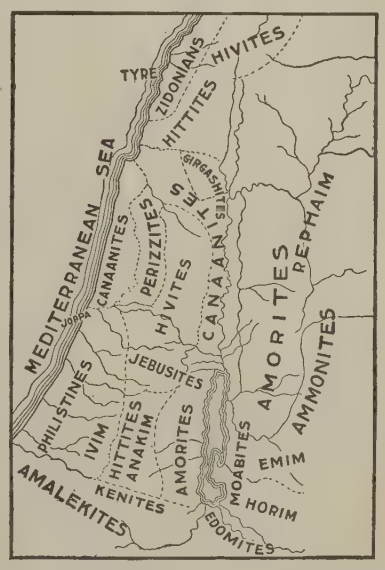


Map of World's Races.

The table on the following page includes the races given in the chapter, with the countries in which it is now believed that they settled. (See page 118 before attempting to answer the following questions.)

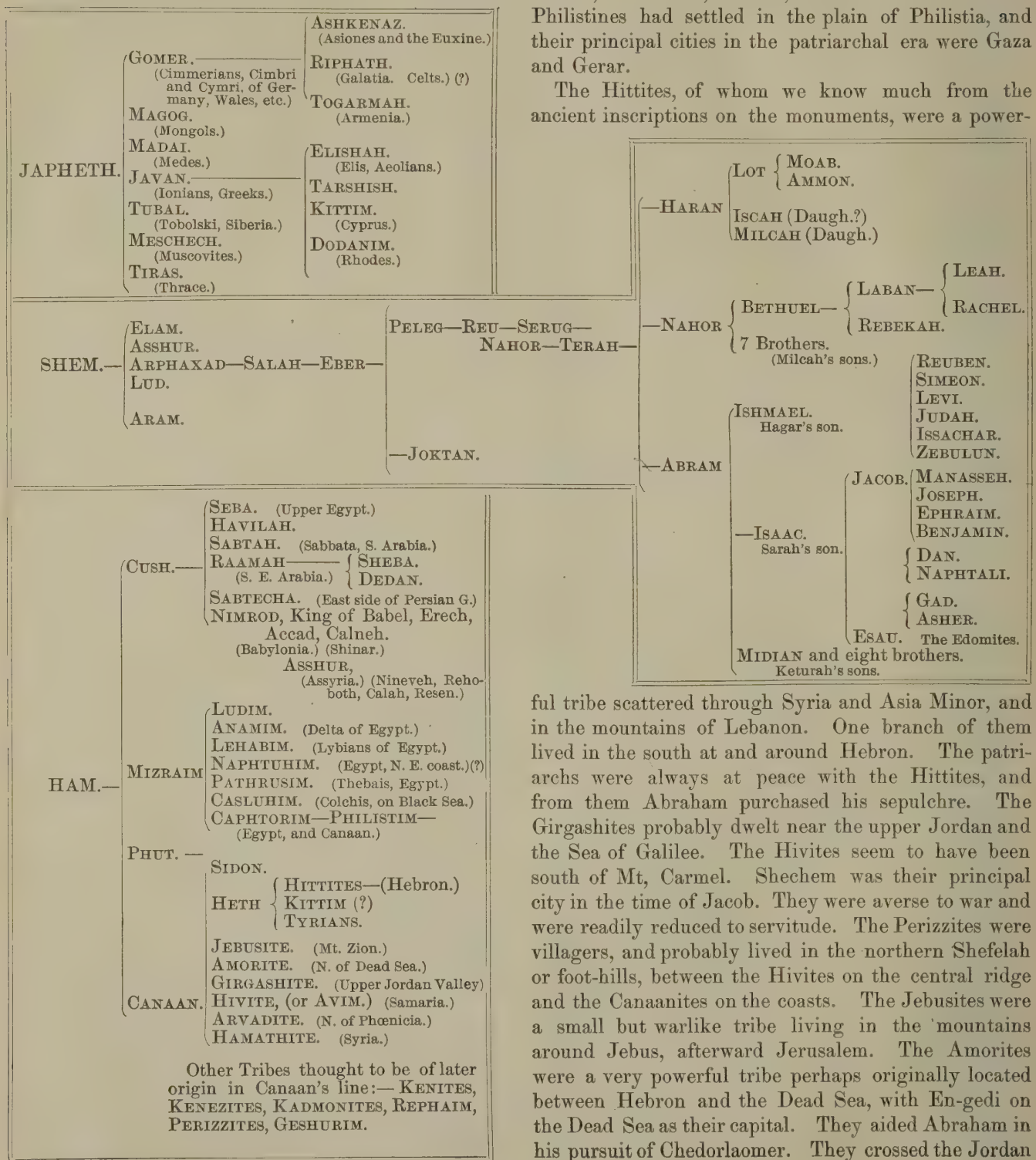
Questions.—1. Where is the Genealogical Register of Races given? 2. What can you say of this register? 3. Mention the sons of Japheth. 4. Where probably did the race of Gomer settle? 5. Who probably are the descendants of Magog? 6. Of Madai? 7. Of Javan? 8. Of Tubal? 9. Of Meschech? 10. Of Tirus? 11. Mention the children of Shem. 12. Mention the ancestors of Abram as given in the table. 13. Mention the sons of Abram. 14. Mention the sons of Isaac. 15. Mention the sons of Jacob. 16. Name the sons of Ham. 17. Name some of the descendants of Cush. 18. Name some of the tribes sprung from Canaan.

The Inhabitants of Canaan in the Times of the Patriarchs.—When Abraham entered Canaan about 1921 B.C. or earlier, the original races were already more or less superseded by tribes descended from Ham. The descendants of Canaan, or "Canaanites," having possession of the richest portions of the land, gave their name to it. They dwelt in the low lands by the sea and in the plain of Jordan. North of the Canaanites were the Sidonians, who occupied Phœnicia. (See Chapter XXVIII.) South of the Canaanites were the Philistines. The Canaanites themselves, in their narrower designation, were the people living in the plains of Esdraelon and Sharon, and in the Jordan Valley. Their five cities in the plain of Jordan were



Palestine Before the Conquest.

The World's Races as Descended from Noah.



Sodom, Gomorrah, Admah, Zeboim and Zoar. The Philistines had settled in the plain of Philistia, and their principal cities in the patriarchal era were Gaza and Gerar.

The Hittites, of whom we know much from the ancient inscriptions on the monuments, were a powerful tribe scattered through Syria and Asia Minor, and in the mountains of Lebanon. One branch of them lived in the south at and around Hebron. The patriarchs were always at peace with the Hittites, and from them Abraham purchased his sepulchre. The Girgashites probably dwelt near the upper Jordan and the Sea of Galilee. The Hivites seem to have been south of Mt, Carmel. Shechem was their principal city in the time of Jacob. They were averse to war and were readily reduced to servitude. The Perizzites were villagers, and probably lived in the northern Shefelah or foot-hills, between the Hivites on the central ridge and the Canaanites on the coasts. The Jebusites were a small but warlike tribe living in the mountains around Jebus, afterward Jerusalem. The Amorites were a very powerful tribe perhaps originally located between Hebron and the Dead Sea, with En-gedi on the Dead Sea as their capital. They aided Abraham in his pursuit of Chedorlaomer. They crossed the Jordan

and occupied all the eastern tableland north of the Dead Sea, dispossessing the Ammonites of its southern portion and the Rephaim of its northern part. This was "the land of the Amorites" ruled over by Sihon and Og in Joshua's day. The Amorites preceded the Hittites in the occupation of the mountain region of Palestine and Syria. The Amorites were the first nation with which Israel came into conflict on entering Canaan.

Questions.—1. Why was Palestine at an early day called the land of Canaan? 2. Where were the Sidonians? 3. Where were the Philistines, and what were their two principal cities? 4. What territory did the Canaanites themselves occupy? 5. Mention their five cities in the plain of Jordan. 6. Who were the Hittites? 7. Where did the Girgashites dwell? 8. What can you tell of the Hivites? 9. What part of the country did the Perizzites occupy? 10. Where were the Jebusites? 11. What can you say of the Amorites?

WHAT IS THE PRACTICAL LESSON?

He hath scattered the proud in the imagination of their hearts.—Luke 1: 51.

Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.—Jer. 50: 31.

God resisteth the proud, and giveth grace to the humble.—1 Peter 5: 5.

CHAPTER XXXIV.

THE JOURNEYS OF THE PATRIARCHS.—THE DEAD SEA.

"Get thee out of thy country, and from thy kindred . . . unto a land that I will shew thee."—GENESIS 12: 1.

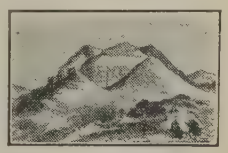
"By faith Abraham . . . went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country."—HEB. 11: 8–9.

The Migration of Abraham.—At the close of the 11th chapter of Genesis, the Bible turns from the history of a race to the history of a family. Abraham, a descendant of Shem, and the founder of the Hebrew nation, was called out of his heathen surroundings to be the father of God's chosen people Israel.

Abraham's Family and Relatives.—The great grandson of Shem was *Eber* (from whom comes the name "*Hebrews*"). Eber's grandson was Reu, and Reu's great grandson was Terah, the father of Abraham. Terah had three sons, one of whom died in Ur and left a child named Lot. The other brother of Abraham, named Nahor, accompanied Abraham on his first journey north, and settling in Padan-Aram remained there. From Nahor sprang Rebecca, Laban and Rachel.

Questions.—1. Where does the Bible turn from the history of the whole race to that of a single family? 2. Of whom was Abraham descended? 3. Of what race was he the founder? 4. What was he called to be? 5. Who was the great grandson of Shem? 6. What name comes from him? 7. Who was his son's great grandson? 8. How many sons had Terah? 9. Who was Lot? 10. Who was Nahor? 11. Tell what you can of his residence and his family.

Abraham's Original Home. Ur of the Chaldees.—Chaldea was the southern portion of the Babylonian plain, lying near the Persian Gulf and on the lower Euphrates. It is one of the very oldest parts of the human world, and right in the vicinity of Ur in Chaldea at Tello, near the mouth of the Euphrates, inscriptions and other remains have been discovered that are said to date from about 4000 B. C. The city of Ur is still represented to-day by imposing ruins, and through recent discoveries we know a great deal of this birthplace of the founder of the Hebrew race. Already 1,800 years before the time of Abraham Ur had attained a leading position in Babylonia. We know of a king of Ur who lived 2800 B. C., and who took



Mound of Ancient Ur.

part in building the temple of Bel at Nippur and the temple of Sin, the moon-god, in Ur itself.[1]

In this city, at the end of the third millenium before Christ, we find Terah, the father of Abraham settled. The date-palm and the heavy double wheat harvests in each year made the region exceedingly prosperous. The main religious feature of Ur was the worship of the moon-god, from the top of whose temple the moon-priests observed the motions of the stars.

Seal of the King of Ur, recovered from the buried tablets.
The king of Ur is here brought by divine beings to the Moon-god, seated on a throne.

The buildings in Abraham's native city were largely of brick. Writing was perfectly well-known, and was on parchments and on tablets of clay. The state of civilization was a comparatively high one. It does not appear that Abraham adopted the nomadic life or lived in tents until he left his own land for the land of Promise.[2]

Brick Tomb at Ur.

In Abraham's day the Elamites, from the regions east of the Euphrates, had extended their dominion northward along the course of the two great rivers, and westward across the desert to Canaan.[3]

Questions.—1. Where was Chaldea? 2. What do we know as to its age? 3. Are there any traces of the city of Ur still remaining? 4. Of what was Ur the capital? 5. How long ago? 6. What do we know of an ancient king of Ur, who lived 2800 B. C.? 7. When did Terah live in Ur? 8. Why was Ur a convenient place of residence for Terah? 9. Describe the prosperity of Ur. 10. What was the religious worship there? 11. What was the state of civilization? 12. Was writing known? 13. Who were the Elamites?

Abraham's Departure for Haran.—When Abram received the divine summons to depart from the idolatrous city of his birth, he was commanded to migrate without his kindred. But when he left Ur he took his father and part of the family.[4] He traveled along the Euphrates northwestward[1] until he came to Haran. This first migration of his from Ur to Haran was a distance of something less than 500 miles. Haran was a great centre of ancient travel, at which the roads from all directions converged. It lay in the northern border part of Abraham's native land which was nearest Syria, and which was known as Padan-Aram.[2]

Abraham and his company stopped in Haran perhaps for many years. Here Terah his father died. A new summons came from God, and Abram prepared to set out on his second migration which was to be to the south-west somewhat more than 300 miles. The new summons said: "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee . . . and in thee shall all the families of the earth be blessed." So Abram, with his family, and Lot, and their tents and their cattle, began their migration to the Holy Land, and that life of wandering, which was continued by the other two patriarchs, his son Isaac and his grandson Jacob.

Questions.—1. Why did Abraham leave Ur? 2. With whom did he go? 3. In what direction did he travel and where did he stop? 4. What was the length of his journey? 5. Tell what you know of Hasan. 6. In what part of the country was it? 7. Under what rule was it at this time? 8. Who died at Haran? 9. What came now to Abram? 10. How long was this second journey to be? 11. What did the Lord say to Abram?

---

1 Every brick in this temple is stamped with this king's inscription.

2 The tent life probably was familiar, as Ur was near the Arabian desert.

3 Chedorlaomer was king. A tablet of that period has been found claiming for the King of Elam that he was "Lord of Ur," and another gives him the title of "King of Syria."

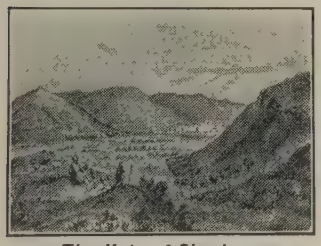
4 It may have been due to Terah and the encumbering family that he got no farther than Haran at this time. When he started again after Terah's death at Haran, he again partially encumbered himself with his relative Lot. It has been pointed out that when Abraham afterward surrendered the Plain of Jordan to Lot, that he lost forever part of the territory originally promised to him. For Lot's children gained possession of Moab and Ammon, and when Israel came from Egypt to the Promised Land, they were forbidden to dislodge these peoples, who became most bitter enemies of God's cause. "It would have been better for Abraham through many centuries had Lot been left in Ur, as God's call to Abram required." The new covenant of promise made to Abraham after driving Chedorlaomer out of Canaan, embraced the territory from the Orontes on the north to the Nile on the south; and from the Euphrates on the east to the Great Sea on the west. But again at the prayer of Abraham his half-Egyptian child Ishmael received a territorial blessing, and another considerable part of the promised land in Syria, Arabia and Southern Canaan passed from the heirs of promise. What Ishmael received, his descendants the Bedouin hold to this day after 4,000 years. The children of Abraham's wife Keturah still further diminished the promised portion of Israel by what passed into their hands. Midian came into possession of a large part. Then Esau, Abraham's grandson, though not the heir, secured Edom; and fierce and hostile Amalek, also sprung from Esau, opposed Israel's territorial progress. Finally, under Joshua, though there still remained "much land to be possessed," Israel herself never gained large parts of it through her own selfishness and indifference.

1 It doubtless would have been impossible for Abraham to cross the desert directly west to Canaan from Ur with his cattle and supplies.

2 Haran was still in the empire of Chedorlaomer. It is well known to readers of ancient monuments. Its name is represented by four arrows crossed two and two, and signifies the "cross-roads," because there the caravan roads from the east, west, north and south came together. It also had a temple of the moon-god. Haran still exists to-day, but it is little more than an Arabic village built on the ruins of the ancient commercial city. Broken columns with pieces of large stones litter the ground. Modern discoverers have not yet excavated it.

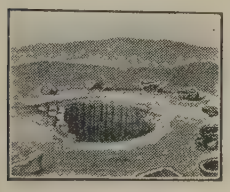
Abraham in Canaan and Egypt.—Crossing the Euphrates,[1] Abraham passed down the broad and fertile valley of the Orontes and traveled southward. As he approached Damascus he encountered the ranges of Mt. Lebanon and probably passing east of them entered the land east of Jordan through Bashan and Gilead, and crossed into Canaan by one of the Jordan fords. This was the path of Jacob many years afterward.

He paused first in the beautiful and fertile vale of Shechem, almost opposite the Damieh ford of Jordan, and then went to Bethel. He built an altar at each place. After a time he moved farther down into the south country, and finally, impelled by a famine in Canaan, entered the rich corn land of Egypt. Leaving Egypt, he returned to Bethel, and here Lot chose for himself the fertile land in the plain of Jordan, near the city of Sodom, while Abraham removed to Hebron and the plain of Mamre.



The Vale of Shechem.

But Chedorlaomer, the king of the Elamite empire, while making conquest of the southern part of Palestine, took Lot captive with the inhabitants of Sodom and Gomorrah, and Abraham pursued the king as far as Damascus, defeated him at night, and released the prisoners, having the remarkable interview with Melchizedek, the priest-king of Salem, on his return. Not long thereafter occurred the destruction of Sodom and Gomorrah in the Plain of Jordan and the flight of Lot. Then Abraham moved southward to Beersheba on the border of the desert, and spent most of his later years there, though the family sepulchre was at Hebron.



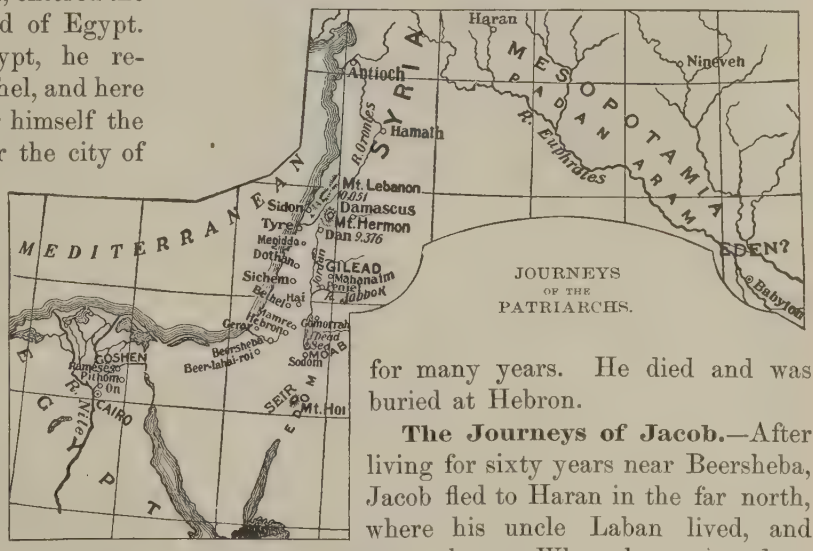
Beersheba.

The Tomb of Abraham as seen at the present time.

[1] It has sometimes been asked how Abraham could cross a large river like the Euphrates with his retinue and cattle. The first practicable passage without boat or bridge is to be found at the ancient Carchemish, which *is about sixty miles due east of Haran.* Here Canon Tristam saw a party of travelers cross with their cattle without the use of boats.

Questions.—1. What river did Abraham cross? 2. Through what valley did he pass? 3. What city and what mountain ranges did he approach? 4. What part of the Holy Land did he enter first of all? 5. At what two places did he first pause in the Holy Land? 6. What did he build at each place? 7. Where did he then go? 8. Why did he finally enter Egypt? 9. Where did he locate after his return from Egypt? 10. Narrate the incident of Chedorlaomer and Abraham. 11. What occurred not long thereafter? 12. Where did Abraham then locate? 13. Where was his family sepulchre?

The Journeys of Isaac.—Isaac spent most of his days in the southern part of Canaan and in its adjoining territories. He dwelt at Beer-la-hai-roi, an unknown locality in the south of Canaan; at Gerar, the chief city of the Philistines in that age, and dug wells there; and at Rehoboth, probably south of Beersheba, for many years. He died and was buried at Hebron.



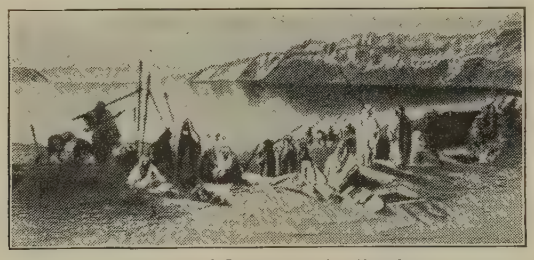
The Journeys of Jacob.—After living for sixty years near Beersheba, Jacob fled to Haran in the far north, where his uncle Laban lived, and spent twenty years there. When he returned to Canaan, he came down on the east side of Jordan, passing Mizpeh and Mahanaim ten miles north of the Jabbok, and Peniel and Succoth a little north of the Jabbok. He settled near Shechem ("Sichem" on the map), but was obliged by the inhabitants to depart and move south to Ephrath near Bethlehem, where Rachel died. At Hebron he met his aged father Isaac, and remained there a long while. While he was at Hebron Joseph went north to Dothan and was sold into Egypt, and after Joseph became ruler of Egypt Jacob and his whole family removed to Egypt and became "a great nation" there.

The Brook Jabbok.

Questions—1. Where did Isaac spend most of his days? 2. In what city of the Philistines did he dwell? 3. Where did he dwell south of Beer-sheba? 4. Where did his death and burial take place? 5. Whither did Jacob flee? 6. How long was he with his uncle? 7. Past what places did he come when he returned? 8. Where did he settle? 9. Why did he not remain at Shechem? 10. Where did Rachel die? 11. What happened while he was at Hebron? 12. Why did he remove to Egypt?

THE DEAD SEA.

The Dead Sea.—The Bible names for the Dead Sea are "the Salt Sea," "the Sea of the Plain," and "the East Sea" (to distinguish it from the Mediterranean on the west). The Arabs call it "the Sea of Lot."



The Dead Sea from the North.

Its blue and brilliant waters are visible from Jerusalem and from the Mount of Olives. Fifty-three miles long and nine or ten broad, it lies at the foot of the Jordan in a tremendous hollow of the earth which seems to be without a parallel for depth. Its surface is 1,292 feet below the Mediterranean, while its bottom in the northeast corner, close to the Moabite shore, is 1,300 feet below the surface, and the mountains on either side of it rise to 4,000 feet above it. At its lower end there are not more than 15 feet of water in the shallow lagoon which forms its southern termination. Surrounded by a clean beach of white gravel, which is fringed by a line of white driftwood coated with salt crystals, the Sea is divided into two by a glistening peninsula of white marl called "The Tongue" extending from the eastern shore. This Moabite shore is broken by the valley of the river Arnon and that of the Callirhoe. Between the two and nearer the latter was Herod's gloomy fortress of Machaerus, where John the Baptist was imprisoned. Peor, Nebo and Pisgah are on its northeastern borders. Behind the greasy, stained and sulphurous banks of desolate marl, on the west side rise precipitous cliffs 2,000 and 2,500 feet in height. These are pierced every few miles by narrow gorges. Behind these cliffs stretches steeply upward the wilderness of Judea, called Jeshimon—the spot of Devastation, the wilderness of the scape-goat. Down one of these gorges, after sweeping by the Temple Mount and becoming the vale of Gehenna, plunges the torrent bed of the Cedron, among the bare terraces and crags, and shoots its winter waters into the Dead Sea.[1]

Shore of the Dead Sea.

The waters of the Dead Sea, though pleasant to the eye, are bitter and nauseous to the taste and oily to the touch. The sea holds from 24 to 26 per cent. of saline and sulphurous solids in solution.[2] A veil of haze and sometimes vast columns of mist rise over the sea, caused by the enormous evaporation. The whole region is full of pits of bitumen, pitch and oil and sulphurous deposits are everywhere, which if set into a blaze by a stroke of lightning would overwhelm earth and sky with clouds of fire and smoke.[3] The whole region, with its sulphurous smells, its crumbling and forsaken shores, and its bitter waters is a terrible picture of desolation and death.

In this awful hollow occurred God's most terrible judgment on human sin.[4]

We do not know the exact location of the cities of the plain that were destroyed in this region. Scripture says, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

1 It was this valley that Ezekiel saw being filled with water, higher and higher, that came from under the threshold of the temple. Somewhere in the centre of the great wilderness between Engedi and Tekoa is Berachah, or the Valley of Blessing, in which the army of invading Moabites and Ammonites was found mysteriously slaughtered, by King Jehosaphat when he went out into the wilderness of Jeruel to meet them. Further down to the south on this west side of the Dead Sea, nearly opposite "The Tongue" on the east side, is Masada, the immense natural fortress of cliff-rock, half a mile long, an eighth broad, and 1,700 feet high, to which Herod fled with his bride Mariamne, when the Parthians took Jerusalem, and on which he built a magnificent palace, and in caverns laid up immense quantities of wine, oil, pulse and dates, which were said to be in good condition a century later. After Jerusalem fell in 70 A.D., this Masada was the last stronghold to give resistance to the Romans. Its capture was tragic.

2 The water of the ocean contains only from four to six per cent. of solids. It is true that no fish can exist in the waters of the Dead Sea.

3 Several geographers draw attention to the terrible explosions and conflagrations which occasionally occur in our American oil regions when great reservoirs of oil and gas are discharged by an earthquake, the gas exploding and carrying up into the air masses of oil which fall back in fiery rain.

4 "The glare of Sodom and Gomorrah is flung down the whole length of Scripture history. The story is told in Genesis; it is applied in Deuteronomy, by Amos, by Isaiah, by Jeremiah, by Zephaniah, in Lamentations, and by Ezekiel. Our Lord Himself employs it more than once as the figure of judgment he threatens upon cities where the word is preached in vain, and there we feel the flame scorch our own cheeks. Paul, Peter, Jude, all make mention of it. In the Apocalypse the great city of sin is spiritually called Sodom."—Smith's *Historical Geography of the Holy Land*. p. 504.

and he overthrew those cities and all the plain . . and that which grew upon the ground. And Abraham . . . looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Basaltic Pillar on Shore of Dead Sea.

According to the old tradition these cities were sunk in the bottom of the Dead Sea. There is no Scripture authority for this statement.[1] If the cities were submerged, they probably lay at the southern end, where tradition still locates Zoar. If they were not submerged they probably lay on the north side, which alone was visible from Abraham's point of view, and were destroyed by the terrible rain of fire and brimstone from heaven caused by lightning, earthquake and explosion in that region. For a full explanation of the latter view, see Stewart's *The Land of Israel*, p. 278, 279; for a maintenance of the view of submergence see Smith's *Historical Geography of the Holy Land*, pp. 506–509.[2]

Questions.—1. Give the various names of the Dead Sea. 2. How long is it? 3. How broad? 4. How deep? 5. Describe its beach. 6. Mention three mountains on its northeastern borders. 7. Describe the west side. 8. Describe its waters. 9. Describe the surrounding region. 10. How were Sodom and Gomorrah destroyed? 11. What was their location?

Engedi by the Dead Sea.—There is one spot by this bitter sea of death that is a little paradise, and whose beauty, freshness and fertility travelers never tire of praising. It lies half way down the west beach of the Dead Sea. It is an oasis at the foot of the rocky wilderness and on the edge of the sea, caused by a large stream that bursts from a spring and falls from a precipice and spreads into "a fan of verdure" by the beach. There is a whole mile of gardens and orchard and small fields of wheat and a few large trees. Its vineyards are extolled in the Song of Solomon as a lovely spot. Josephus speaks of its balsams, and Pliny of its palms. Hither David fled from Saul and dwelt in the strongholds of the rocks. And when Saul pursued him "upon the rocks of the wild goats," David, who was hiding in a cave near here, cut off a portion of Saul's skirt while the latter was sleeping. Steep paths or staircases in the rear of Engedi lead upwards toward Hebron, with which it has always been closely connected in the south; and toward Bethlehem and Jerusalem in the north.

Questions.—1. What is Engedi? 2. Where is it? 3. Describe its character and its fertility. 4. What writers speak of it? 5. With what celebrated Old Testament incident is it connected? 6. With what towns in the hill country of Judea is it connected?

WHAT ARE THE PRACTICAL LESSONS?

1. These all died in faith, not having received the promises, . . and confessed that they were strangers and pilgrims on the earth.—Heb. 11 : 12.

2. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. . . Remember Lot's wife.—Luke 17 : 28–29, 31.

[1] Scripture does say (Gen. 14 : 3), "The Vale of Siddim, *which is the Salt Sea*;" but there is no proof nor great likelihood that the cities were situated in the Vale of Siddim.

[2] The attempt to prove the story of the destruction of Sodom and Gomorrah to be a mere legend has failed, and the most cautious historical and geological scholars accept it as truth.

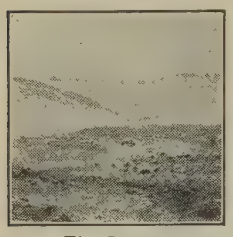
CHAPTER XXXV.

THE LAND OF EGYPT.

"Woe to the rebellious children that go down . . . to trust in the shadow of Egypt."—Isaiah 30 : 1–2.

"Out of Egypt have I called my son."—Matt. 2 : 15.

The Country Itself.—Egypt is a narrow strip in northeast Africa, extending to the breadth of a few miles on each side of the Nile, but expanding toward the mouths of that river into an extensive plain called the Delta. Its total length is about 500 miles. The black land of the Nile plain, from which the natives called their country "the black country," is in striking contrast to the red sand of the deserts which gathers to the range of hills on either side.[1] Behind the eastern range the desert spreads to the Red Sea ; behind the western it stretches to the heart of Africa.



The Desert.

Between these two walls of mountain which keep back the barren sand, flows the fresh and bounteous Nile, bestowing blessing and abundance. In ancient times the lotos floated on the mirror of the waters, and among the reeds and rushes of the shore the water fowl built their nests. Near the brooks and water-wheels stood the shade-bringing sycamore, and the date-palms grouped themselves in groves. Irrigated gardens brought forth succulent vegetables and beautiful flowers.

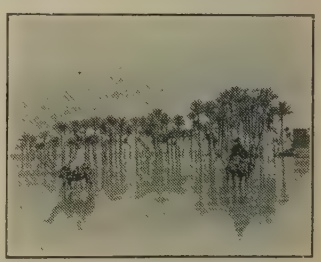
Palm Trees in Egypt.

[1] Egypt was called the Black Land from the dark color of its cultivable soil. The neighboring region of the Arabian desert bore the name of "the Red Land." The Hebrews called Egypt "Mizraim," possibly in allusion to its two parts, upper and lower Egypt.

The River Nile and the Harvests.—The Nile running northward empties by its various deltas into the Mediterranean. Fed by immense lakes that drain the vast mountain regions of the equator and swollen by the heavy tropical rains at these sources, it begins to rise late in the month of June and the inundation of the land reaches its greatest height in October, when the country presents the aspect of an inland sea. By the end of November the river has returned to its bed and the fields resemble vast mud-flats. Then the plough is run lightly over the soft surface, or the grain is simply thrown upon the spongy ground and trodden in by sheep and goats driven over it. In a few weeks the entire land is overspread with verdure. The golden grain is harvested in March.

Avenue in Cairo.

As the inundation was invariable and brought with it annual deposits of rich soil, Egypt became the granary of the ancient world. To it countries like Palestine, whose harvests depended on the variable rainfall, looked for food. Abraham and Isaac and Jacob were dependent on Egypt during the drought and failure of the crops in Palestine.



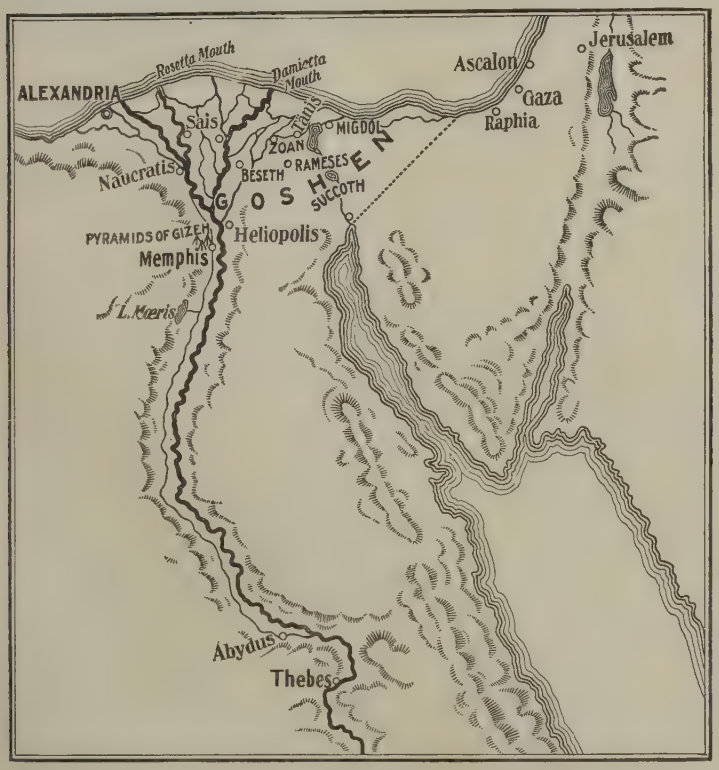
The Inundation.

The Nile was not only the great fertilizer of Egypt, but the finny tribes that swarmed in its waters were the source of much of the people's food, and the river itself, with the neighboring canals, was the main highway of travel.

Questions.—1. In what continent is the land of Egypt? 2. Describe its general configuration. 3. What is its total length? 4. What did the natives call Egypt? 5. What is there on the eastern and western sides of Egypt? 6. Give some description of the landscape of Egypt. 7. Describe the river Nile. 8. Tell of the inundation and the harvest? 9. Why was Egypt the granary of the ancient world? 10. What country particularly looked to it for food in time of famine? 11. Mention several other benefits of the river Nile to Egypt.

The Climate.—The climate is dry and in the south entirely rainless. No showers ever fall. This dryness has preserved through thousands of years, in wonderful freshness of color and sharpness of outline, the paintings and sculptures of the monuments of the Pharaohs and the embalmed bodies of the dead, known to us as "mummies," in the tombs of rock in the hills on the west side of the river.

Boundaries and Proximity to Palestine.—Though Egypt was in Africa, Canaan in Asia was the nearest inhabited land on the East. The highways from



Map of Egypt.

all Asia to Egypt led through Palestine. Egypt is bounded on the east by the Red Sea and the Isthmus of Suez (which separates it from Arabia); on the north by the Mediterranean, on the south by Ethiopia,[1] and on the west by the great deserts of Africa.

Ethiopia.—Ethiopia or the land of Cush not only comprehended all the southern but also the eastern or Arabian borders of Egypt. In some parts of the prophecies of Ezekiel and Isaiah "Ethiopia" means African Ethiopia, but in other passages of the Bible it refers to Asiatic Ethiopia (or Arabia).[2]

Divisions and Cities of Egypt.—There always have been two Egypts. Southern or upper Egypt, with the city of Thebes as a centre, is a narrow valley from 2 to 10 miles in width, and is termed Pathros in the Bible. It long had its own race of kings. North-

City of Thebes.

ern or lower Egypt comprised the triangular plain of the delta and the broad valley of the Nile above it. In the delta is the richest soil of the Old World and in the days of the Cæsars it was the grain field of the Roman Empire. Alexandria was situated at the mouth of the western branch of the Nile. Naucratis was on the same branch further inland. Sais was on the Rosetta mouth of the Nile. The land of Goshen was southeast of the delta, between it and the Red Sea. Here the Israelites lived and multiplied during their sojourn of 430 years in Egypt. Here were Zoan and the treasure cities of Pithom[3] and Rameses, which the Israelites were obliged to build for the king. Here was the great canal connecting the Nile with the Red Sea, and from this region the Exodus began.

[1] Nubia and Abyssinia.

[2] Thus in Numbers 12:1, the wife of Moses is called a "Cushite," or Ethiopian woman of Arabia. In Ezek. 38:5, "Persia, Ethiopia and Libya," Arabian Ethiopia also is meant. The Cushites, or Ethiopians, first settled in Arabia, gradually crossed over to Africa and occupied its eastern coast.

[3] Discovered in 1884, after being buried in the sand for ages.

Just above the delta were the two principal cities of Egypt. Memphis, the ancient capital on the west side of the Nile near the pyramids of Gizeh, and Heliopolis or On on the east side not very far away from the modern city of Cairo.

Questions.—1. Does it rain frequently in Egypt? 2. What preservation has the dryness of the climate made possible? 3. What land in Asia is the nearest to Egypt? 4. How is Egypt bounded on the east? 5. On the north? 6. On the south? 7. On the west? 8. Where was Ethiopia? 9. Mention another name for Ethiopia? 10. Where was Asiatic Ethiopia? 11. Into what two parts is Egypt divided? 12. Give a brief description of the southern or upper part. 13. Give its Bible name. 14. Tell what you can of the northern or lower part. 15. Mention some of the cities in the delta. 16. Where was the Land of Goshen? 17. What facts can you mention in connection with the delta? 18. What two principal cities lie on each side of the Nile just above the delta?

Egypt in the Old Testament.—To Israel Egypt was a land of wealth, civilization, abundance of food, and slavery. From beginning to end the Old Testament regards this land of riches, idolatry, covetousness, oppression and cruelty, worldly security and bodily enjoyment as a source of spiritual danger.

Its earliest mention in the Bible[1] is in connection with Abram, who entered it from Palestine because of a famine in the latter country. At this time the Great Pyramid already had been built for ages, the cities and towns contained beautiful temples and palaces, the country was filled with wealth, and the empire already was very old. When Abraham and Lot returned unto Palestine and came to the fertile and well-watered plain of the Jordan, they were struck with its similarity to the fertile Egyptian delta. Lot beheld the plain of Jordan that it was even as the garden of the Lord,[2] "*like the land of Egypt* as thou comest unto Zoar." [3]

The visit of Abram to lower Egypt became the first of a long series of similar journeys and connections of Israel and Egypt, of which the last was the escape thither of Abraham's divine Descendant, the persecuted Infant Saviour.

Isaac was warned not to go into Egypt, and the manner in which Jacob came to dwell in that land for seventeen years and his descendants came to be a race of serfs under the hard hand and heart of the Egyptian Pharaohs, is very wonderful. The whole story hinges on the hatred and sale of Joseph by his brethren to a caravan bearing spices and balm from the region east of Jordan down to Egypt. His sale to Potiphar the captain of Pharaoh's guard, his prison life, his summons to appear in the presence of Pharaoh, his elevation to the chief office in the kingdom, are but steps that led naturally to the settlement of Jacob in this land. Joseph was married through Pharaoh's influence to Asenath, the daughter of Potipherah priest of On. When Jacob and the whole family took their cattle and their goods and came down into the land of Egypt [1] Pharaoh himself became interested in the aged patriarch, and said to Joseph, "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell, and make them rulers over my cattle." [2] So "Israel dwelt in the country of Goshen in Egypt: and they had possessions therein, and grew and multiplied exceedingly." [3]

Land of Goshen.

Questions.—1. What sort of land did Egypt always seem to Israel? 2. Why was Egypt a source of spiritual danger to Israel? 3. With whom is the earliest Bible mention of Egypt connected? 4. Briefly describe Egypt in Abraham's day. 5. Of what was Abraham's visit the first? 6. Did Isaac go into Egypt? 7. How did Joseph get to Egypt? 8. Describe in full how Jacob came to locate there. 9. Whom did Joseph marry? 10. What did Pharaoh offer Joseph? 11. Where did the children of Israel locate and dwell?

The Oppression and the Exodus.—The position of the children of Israel changed for the worse in course of time. After several centuries there arose a Pharaoh of a new dynasty who reduced the Israelites to bondage and compelled them, like other peoples in Egyptian servitude, to erect great public works under the lash of the taskmaster. The arduous work of the

Statue of Rameses II, Pharaoh of the Oppression.

[1] Gen. 12. [2] Gen. 13 : 10.

[3] When later on Abraham had cast out Ishmael, and the young man dwelt in the wilderness of Paran, his mother, Hagar, selected a wife for him out of the land of Egypt.—Gen. 21 : 21.

[1] Gen. 46 : 6. [2] Gen. 47 : 6. [3] Gen. 47 : 27.

Egyptians in the quarries in the desert, in the building of the pyramids, the erection of their great temples and palaces, the excavation of their tombs, the building of frontier fortresses and such treasure cities as Rameses and Pithom, was done by slave labor. This oppression led to the Exodus of Israel from Egypt.

Agreement Between the Bible Record and Egyptian History.—During the period of Joseph's rule over Egypt and that of the oppression and the Exodus the Bible contains a large number of Egyptian incidents and customs which correspond with what we know of ancient Egypt from the ancient manuscripts and the pictures on the monuments. The account of the noontide dinner of Joseph (Gen. 43 : 16, 31–34) agrees with the representations of the monuments. The attention at this meal to precedence, which seems to have surprised Joseph's brethren (v. 33) is characteristic of Egyptian customs. In Egypt mourning for the dead continued 72 days or less, and we read in the Bible that the mourning for Jacob continued 70 days. Joseph commanded the skilled professional Egyptian embalmers who prepared the mummies to embalm his father prior to burial. Joseph's own body was embalmed. The priests of the great temple and university at On and of the Temple schools of Thebes were the wise men of the land and the ruling class. With them both Joseph and Moses were connected, the former through marriage (Gen. 41 : 45), and the latter by reason of his adoption, training and education as the child of Pharaoh's daughter.[1]

The walk of Pharaoh's daughter along the bank of the river with her maids, the little basket-ark among the reeds, the sunburnt brick held together by straw, as mentioned in the Bible, are thoroughly Egyptian.

The Field of Zoan

Where Moses performed his marvels before Pharaoh's court.

In 1884 the treasure city of Pithom in the land of Goshen, which the Bible states to have been built for Pharaoh by the forced labor of the Israelites, and whose existence was doubted, was discovered and excavated by a French archæologist.[2] The hiding of the dead body of the Egyptian *in the sand*, the baked meats and dough of which the Egyptians were fond, the great river of Egypt with the waters, streams, ponds and pools, which were the one source of the life of the land, turned into a source of plague and death,[1] are strikingly Egyptian.

The flax and barley which were ruined by hail, the east wind from the desert bringing the clouds of locusts, and the strong west wind which drove them back into the Red Sea, are characteristic features of Egypt. The abundance of fish which were found in the waters;[2] the fleshpots in which the meat of cattle was boiled; the abounding gardens kept supplied with moisture by artificial irrigation:[3] the succulent and watery vegetables so agreeable in a heated climate, cucumbers, melons, leeks, onions, garlic,[4] all are products particularly Egyptain. The abundance of jewels and raiment which the Egyptians possessed and which they showered on the departing Israelites, the fine linen with broidered work,[5] in which they were skilled, the war-chariots, so prominent in the Egyptian army, and the evil diseases of Egypt referred to in Deuteronomy,[6] all show how true to life the Bible record is. At the time of the Exodus the children of Israel no longer lived in tents, but had houses with *doorposts*[7] on which the blood of the Passover lamb was sprinkled; and they were mingled with the Egyptians in the cities of Egypt.[8]

Ancient Egyptian Flesh-pot.

The Israelites learned the arts of weaving and spinning from the Egyptians. Among the Israelites in the wilderness were "cunning artificers" who could work in cutting precious stones, and in gold and silver,[9] arts in which the Egyptians were very famous. The erection of the Tabernacle in the wilderness, with all its use of precious metals and broidered stuffs which the Egyptians knew so well to fabricate and the worship of the golden calf, no doubt in imitation of the sacred bulls and calves and the animal worship in Egypt, would not have been possible if the Israelites had not really settled and lived among the Egyptians in the land of Goshen.

1 "Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians."—Acts 7 : 21-22.

2 M. Naville.—The town is built entirely of heavy brick walls.

1 From the *waters* and from the dust of Egypt emanated the plagues of blood, frogs, lice, and flies.

2 Num. 11 : 5. "We remember the fish, which we did eat in Egypt freely."

3 Deut. 10 : 10. The land whither thou goest is not as the land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. 4 Num. 11 : 5. 5 Ezek. 27 : 7. 6 (7 : 15.)

7 Ex. 12 : 47. 8 Ex. 3 : 20–22 ; 11 : 1–3 ; 12 : 35-36. 9 Ex. 35 : 32, 33.

Questions.—1. What were the children of Israel obliged to do under Pharaoh? 2. Mention some particulars of this slave labor. 3. With what do the Egyptian incidents found in the Biblical record correspond? 4. Mention some of these incidents in the days of Joseph. 5. Mention some in the days of Moses. 6. What city built by the Israelites was discovered in 1884? 7. Mention some Biblical incidents that are true to or that correspond with the natural scenery and the land of Egypt. 8. Mention incidents connected with the waters and gardens of Egypt. 9. Mention incidents connected with the art and industrial skill of the Egyptians. 10. With what fact do the erection of the tabernacle and the worship of the Golden Calf correspond.

WHAT ARE THE PRACTICAL LESSONS?

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

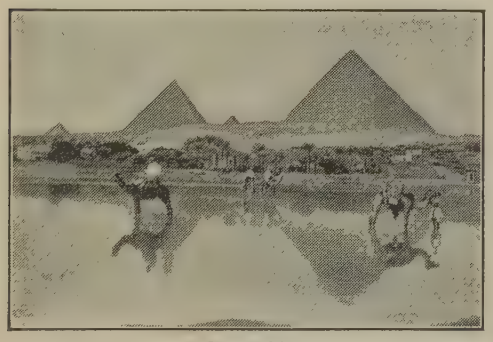
Esteeming the reproach of Christ greater riches than the treasures of Egypt.—Hebrews xi. 24–26.

CHAPTER XXXVI.

THE KINGS AND HISTORY OF EGYPT.

"Pharaoh king of Egypt is but a noise. He has passed the time appointed."—Jer. 46: 17.

Kings and History.—The history of ancient Egypt extends from the earliest ages to the days of Alexander the Great. The races of kings or Pharaohs are grouped into 31 dynasties.[1] Menes the first of the Pharaohs is said to have been the founder of Memphis, near the head of the Delta, and to have secured the dry land for the city by vast dikes and engineering works which protected it against the inundations of the Nile.



Pyramids.

The Fourth Dynasty were the Pyramid kings. Cheops, the first builder, erected the Great Pyramid, the largest of the Gizeh group, near Cairo.[2] In order to build these great monuments the kings oppressed their people with forced labor.

In the Twelfth Dynasty (about 2300 B. C.) a great line of Theban kings and builders emerged into view. At this time Egyptian civilization probably reached its highest point. These Theban kings were followed by the Hyksos or Shepherd kings, during whose reign Joseph was exalted and Jacob and Joseph's brethren and their families settled in Egypt. The Eighteenth Dynasty (1650–1400 B. C.) covers the most eventful period in Egyptian history. It is the time of the New Empire. Thotmes III extended his authority from the oases of the Libyan desert on the west to the Euphrates on the east. He erected a multitude of architectural works in the valley of the Nile. He built a great part of the temple of Karnak at Thebes, the remains of which form the most majestic ruin in the world.[1]

Temple at Karnak.

One of the most interesting of the ancient ruins of Egypt is that of the great temple at Karnak near Thebes. The outer wall of the central portion of this temple was used by Shishak on which to preserve the record of his victories, and among these inscriptions is one which refers to his conquest over Rehoboam. Shishak is represented as striking down the conquered Hebrews with a colossal club, while in another group of captives stands a Jewish figure, distinguished by his beard, with a rope around his neck. The above picture shows a portion of the eastern end, which is in a fairly good state of preservation.

The Pharaohs of the Nineteenth Dynasty (1400–1280 B. C.) are the most famous of all. The two greatest kings of this dynasty are Seti I and Rameses II.

[1] The lists of these dynasties were compiled by Manetho, an Egyptian priest of the third century B.C., from the manuscripts kept in the Egyptian temples.

[2] His name has been found on some of the stones of the pyramid, painted on them by his workmen before the blocks were taken from the quarries.

[1] His obelisks stand to-day in Constantinople, in Rome, in London, and in New York.

They both warred against the powerful Hittites on the Euphrates, whose capital was Carchemish. Rameses II has left large inscriptions, telling of his victories, on the cliffs in Asia Minor. Seti I constructed the main part of the "Hall of columns" in the temple of Karnak at Thebes. This hall is said to be the most impressive edifice ever raised by man. Seti also cut for himself the most beautiful of all the rock-sepulchres of the Pharaohs. Rameses II sought and gained the greatest name in Egyptian history. He unscrupulously plundered the structures of his predecessors to erect his own buildings and emblazoned his name wherever it was possible to place it. He reigned for 67 years. He completed the great canal begun by his father Seti I, and thus united the Nile and the Red Sea. He was constantly at war with Asia. He was the "Pharaoh of the Oppression." It was his dynasty which was "the new king which knew not Joseph," and which made the Israelites' life bitter with bondage. In the court of Rameses the youth Moses was brought up as a prince; and Rameses' son Menephtha was the Pharaoh of the Exodus. In 1886 the mummies of Seti I and Rameses II were discovered and unrolled, and any one who now visits the museum at Bulak in Egypt can look upon the countenance of the man who oppressed Israel ages before Christ and whose daughter found and adopted the little infant Moses.[1]

Menephtha II, Pharaoh of the Exodus.

Mummy of Rameses II.

Questions.—1. Give the extent of the history of ancient Egypt. 2. Into how many dynasties were the Pharaohs grouped? 3. Who was the first of the Pharaohs? 4. For what is he famous? 5. Who built the great pyramid? 6. When did he live? 7. When did Egyptian civilization probably reach its highest point? 8. Under what kings was Joseph exalted? 9. What did Thotmes III do? 10. Who are the two most famous kings of the Nineteenth Dynasty? 11. What did Seti do? 12. Tell what you can of the deeds of his son Rameses II. 13. What did Rameses do to the Israelites? 14. What great Israelite was brought up in his court? 15. Who was the Pharaoh of the exodus? 16. What mummies can now be seen in the museum at Bulak? 17. In what year were these mummies discovered?

[1] The *Century Magazine* for May, 1887, contains two articles on the finding and identification of the mummies of the Pharaohs.

Israel and Egypt in the Day of Solomon.—There seems to have been no intercourse between the Israelites and the Egyptians from the time of the Exodus[1] until the reign of Solomon. King Solomon married a daughter of Pharaoh of Egypt,[2] and established intercourse and a large trade with Egypt. As a wedding dowry Pharaoh gave Solomon several cities which he had taken from the Philistines. King Solomon imported horses and chariots from Egypt, and he seems to have brought horses and chariots up for all the kings of the Hittites and for the kings of Syria.[3] He also dealt in linen yarn[4] and the kings' merchants received the linen yarn at a price. It is quite possible that the friendly intercourse with Egypt taught Solomon lessons in tyranny, and we know that through his Egyptian wife he became an idolater. When, however, his enemies began to multiply, he became estranged from Pharaoh because the latter afforded Jeroboam shelter.[5]

Egyptian Horses and War Chariot.

Israel and Egypt Under Solomon's Successors.—After Rehoboam succeeded Solomon as king, open hostility broke out between Judah and Egypt. Shishak king of Egypt invaded the kingdom of Judah and plundered the temple, taking away its treasures.[6] When the kingdoms of Judah and Israel came to be in danger of invasion by the empire of Assyria they frequently, against the command of the Lord, looked to Egypt for aid. Isaiah denounced the Egyptian alliance as a continual snare to Judah. Ezekiel, Hosea, and later, Jeremiah warned against alliances with Egypt. Hezekiah gained no advantage from his alli-

[1] See the preceding chapter. [2] 1 Kings 3 : 1 ; 7 : 8.

[3] 1 Kings 10 : 28, 29. The price of a chariot brought up from Egypt was 600 [shekels] of silver, and of a horse 150.

[4] "Fine flax and woven network," Isaiah 19 : 9. "I have decked my bed with . . . fine linen of Egypt."—Prov. 7 : 16.

[5] 1 Kings 11 : 26–40.

[6] 1 Kings 14 : 25, 26. Including the gold shields which Solomon had made.

ance with the king of Egypt.[1] Josiah the king of Judah was slain in attempting to oppose the passage of Pharaoh-Necho through his territories when marching against the Assyrians.[2] Pharaoh advanced beyond the Euphrates and established a garrison at Carchemish, and on his homeward march through Judea deposed Jehoahaz and raised Jehoiakim to the throne, imposing a tribute on him.

Questions.—1. How long was the intercourse between Israel and the Egyptians broken off? 2. How was it renewed under King Solomon? 3. What did Pharaoh give Solomon as a wedding gift? 4. What things did Solomon import from Egypt? 5. What evil things did Egypt teach Solomon? 6. Why did Solomon become offended at Egypt? 7. What happened when Rehoboam succeeded Solomon as king? 8. Who was king of Egypt then? 9. At what time did the kingdoms of Judah and Israel look for help? 10. What prophets denounced the Egyptian alliance? 11. Did King Hezekiah gain any advantage from his Egyptian alliance? 12. Who slew King Josiah? 13. What else did Pharaoh-Necho do to the kings of Judah?

Egypt and the Prophet Jeremiah.—The prophet Jeremiah lived in these troublous times.[3] His book is full of warnings against dependence on Pharaoh and of allusions to the land of Egypt. After Jerusalem was captured by the Chaldeans and Zedekiah and his army had made their vain attempt to escape, it was necessary to vacate the city. The Jewish refugees desired to flee to Egypt. Jeremiah protested in vain. He said:

"If ye finally determine to go to Egypt to sojourn there,
"The sword, which ye fear, shall overtake you there in the land of Egypt,
"The famine, whereof ye are afraid, shall follow hard after you there in Egypt,
"And there shall ye die."

Nevertheless the refugees set out for Egypt, carrying with them Jeremiah and Barach. They were following in the footsteps of Abraham, Isaac and Jacob, Jeroboam and many another Jew who had sought protection under the shadow of Pharaoh. When they reached the frontier of Egypt they would find the Egyptian officials prepared to receive them. They were heartily welcomed in Egypt as enemies of Nebuchadrezzar. They were settled at Tahpanhes[4] and in the surrounding districts, but even here within the very precincts of Pharaoh's palace, Jeremiah renewed his predictions against Egypt. He said Nebuchadrezzar "shall break the obelisks of Heliopolis in the land of Egypt and shall burn with fire the temples of the gods of Egypt."

The Jewish exiles in Egypt still retained a semblance of national life, and were bound together by old religious ties. They came together from their various settlements—from Migdol and Tahpanhes on the north-eastern frontier, from Noph or Memphis on the Nile south to the site of Cairo, and from Pathros or upper Egypt—to a "great assembly," no doubt a religious festival.

Questions.—1. What prophet lived in these times? 2. Under what kings of Judah did he prophecy? (See footnote to text.) 3. Was Jeremiah for or against Egypt? 4. why was he taken to Egypt? 5. What did he say as a protest? 6. Were the exiles welcomed in Egypt? 7. Where did they settle? 8. What did Jeremiah continue to do in Egypt? 9. Where in Egypt did the exiled Jews reside?

Jeremiah was contemporary with the kings of the Twenty-sixth Dynasty, Psammetichus II, Pharaoh Necho, and Pharaoh-Hophra. These kings reigned from 666 to 527 B.C. Under Psammetichus I the commerce and learning of Egypt were thrown open to the Greeks and the other Mediterranean nations. His son, the Pharaoh-Necho of the Bible, followed the policy of his father. He fitted out an expedition to circumnavigate Africa.

These latter-day Pharaohs failed to recover the Syrian domain of the Thotmes and Rameses; and like the Roman Empire in its last centuries, the Egypt of the 26th dynasty surrendered itself to Greek influence and hired foreign mercenaries to fight its battles. The 46th chapter of Jeremiah predicts in grand and extensive manner the defeat of this new Egyptian empire as the proud march of its countless hosts move eastward into Asia.

"Who is this that rises up like the Nile, Whose waters toss themselves like the rivers?"
"Egypt rises up like the Nile.
"His waters toss themselves like the rivers, and he said, I will go up and cover the land.
"Go up, ye horses; rage ye chariots; Ethiopians and Libyans that handle the shield.
"Lydians that handle and bend the bow.
"Declare in Egypt, proclaim in Migdol, proclaim in Noph and in Tahpanhes.
"Say ye, Take thy stand and be ready, for the sword hath devoured around about thee.

In 340 B. C. the land of Egypt passed under the Persian yoke; and from that time to the present day

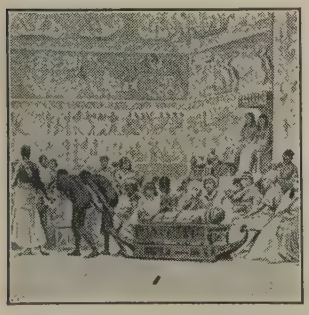
[1] 2 Kings 18 : 21.
[2] 2 Kings 23 : 29. In his days Pharaoh-Necho king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and Pharaoh slew king Josiah at Megiddo.
[3] Jeremiah prophesied 18 years under Josiah, 3 months under Jehoahaz, 11 years under Jehoiakim, 3 months under Jehoiahin, and 11 years under Zedekiah.
[4] Ten years later Jeremiah lived at Pathros in upper Egypt, where at a festival of the Moabitish goddess Astarte, he for the last time raised his prophetic voice in warning and rebuke.

no native prince has ever sat upon the throne of the Pharaohs. "Long before the Persian conquest, the prophet Ezekiel, foretelling the debasement of Egypt, had declared, 'There shall be no more a prince of the land of Egypt.'"

Questions.—1. What kings of Egypt sat on Pharaoh's throne during the life of Jeremiah? 2. Between what years did they reign? 3. What can you tell of Psammetichus I? 4. What can you tell of Pharaoh-Necho? 5. Who fought the battles for these Pharaohs? 6. Where does Jeremiah predict the destruction of this empire? 7. What does he say? 8. When did Egypt pass under the Persian yoke? 9. How many Pharaoh's have there been since that day? 10. What prophecy did Ezekiel utter?

Egyptian Religion.—The Egyptian people were divided into priests, soldiers and common people. The priests were the real rulers of the people. Attached to the chief temples were colleges and libraries for the training of the priesthood. These institutions were the seat of the wisdom of the Egyptians. The priests bathed twice by day and twice by night and shaved the entire body every third day. They were clothed in linen garments. The Egyptians were taught to regard certain animals as emblems of the gods and hence worshiped these animals as idols. Bushels of silver cats and beetles, once used as idols, have been dug up by recent Egyptian explorers. In the temples were kept the sacred bulls and calves, which were thought to be real gods. The Egyptian feared the judgment of the dead more than any heathen nation. He bestowed more care on his tombs on the west side of the Nile than on his palaces and residences on the east side. The pyramids are tombs.

Egyptian Temple.



Egyptian Tomb and Funeral.

Arts and Sciences.—The ancient Egyptians were manufacturers of fine linen and embroidered work, of porcelain vases and pottery, of oil, of chariots, of baskets and wickerwork, chairs, sofas, couches, copper utensils, caldrons, tripods, mortars and ovens. They transported solid blocks of stone each weighing 900 tons more than a hundred miles. They lifted stones 30 feet long and 6 feet broad upon columns upwards of 70 feet high and 36 feet in circumference. They manufactured glass in most artistic forms and colors, 4000 years ago. They imitated insects and precious gems in glass. Their chief writing material was the papyrus paper, manufactured from the reed that grew in the marshes of the Nile. Our English words "Bible" and "paper" come from the Greek names of this Egyptian plant, *byblos* and *papyrus*. The writing of the Egyptians is hieroglyphic, *i. e.*, consists of pictures of material objects. They adorned their walls and monuments with inscriptions in this writing. The Egyptians paid great attention to astronomy, geometry, arithmetic and embalming. The embalmers were physicians. Europe learned from Egypt its earliest lessons of geometry, chemistry, medicine, architecture and sculpture.

Papyrus.

Much of the art and literature of the Egyptians has come to light in recent years; but their learning and power and even some of the natural objects in their land have become extinct. Of the papyrus plant, which flourished so greatly in Egypt and was used so extensively in his day, Isaiah prophecied, "The paper reeds by the brooks . . . shall wither . . . and be no more."[1]

Questions.—Into what classes were the Egyptian people divided? 2. What can you tell of the priests and their institutions? 3. What can you tell of the idols of the Egyptians? 4. What can you tell of the Egyptian tombs? 5. Mention some of the articles manufactured by the ancient Egyptians. 6. Describe some of their extraordinary stone work. 7. Describe their works in glass. 8. What was their writing material? 9. What is the derivation of the English word Bible? 10. In what branches of learning were they proficient? 11. With what did they adorn their walls? 12. What did Isaiah prophecy of the papyrus?

WHAT IS THE PRACTICAL LESSON?

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!—Isa. 31: 1.

[1] Isaiah 19: 6-7. The whole chapter refers to the desolation of Egypt.

CHAPTER XXXVII.

JOURNEYS OF ISRAEL TO MT. SINAI.—IN THE WILDERNESS.

"By strength of hand the Lord brought us out from Egypt, from the house of bondage."—Exodus 13: 14.

The Exodus.—God raised up Moses, who was familiar both with the court of Egypt and with shepherd life in the peninsula of Sinai, to lead Israel through the wilderness. The great host of Israel started at night. Standing around the table in their homes, they had eaten the Passover with their feet shod as if for a journey. Each member of the household, even the women, held a staff in the hand as if for an immediate departure. Their first start was made from Rameses, 1491 B. C. Rameses was one of the two cities of brick, which Pharaoh had compelled the Israelites to build. It was midway between the Nile and the Isthmus of Suez. The court of Pharaoh, while Moses was negotiating for the departure of the Israelites, was at Zoan, the royal city of the delta.

The Field of Zoan, the Capital City,
Where Moses probably appeared before Pharaoh and his court.

Questions.—1. Whom did God raise up to lead Israel out of bondage? 2. In what two ways was Moses fitted for this great task? 3. From what city did the Israelites start? 4. Where was this city? 5. Where was Pharaoh's court at this time? 6. When did the Israelites start?

From Rameses to the Red Sea.—(Exodus 12: 14; Numbers 33: 5–8). The vast multitude of Israelites having met at Rameses, went southeastward, not by the short and direct road to Palestine, but by the same circuitous route which their ancestors had followed in bearing away the body of Jacob. The halting places on their long journey of 40 years, B. C. 1491–1451, are named with such exactness in the Bible that only an actual traveler could have thus recorded them. Nevertheless there is great difficulty in fixing the actual location of some of these places, because of the changes that have taken place in those regions in the three thousand years which have elapsed since the days of the Exodus.

The first halt was at "Succoth." It was the place of "booths" or "leafy huts," and was no doubt the last spot where they found the foliage of tamarisk, sycamore and palm trees.[1] Their next journey brought them to Etham, on the edge of the wilderness. Cities, villages and pastures were now left behind. They were out of Egypt and on the borders of the desert. Their fifth stopping place was probably Suez, at the head of the Red Sea. "The Israelites crossed the sea at the narrow strait of Suez, where the distance from shore to shore is about two-thirds of a mile. At that time the gulf probably extended several miles north of its present position. The northeast wind drove out the waters, leaving a path across the gulf with pools on either side, as a wall or defence to the crossing Israelites."

[1] Hence the feast of Tabernacles, or Succoth, was a feast of huts made from the boughs of trees.

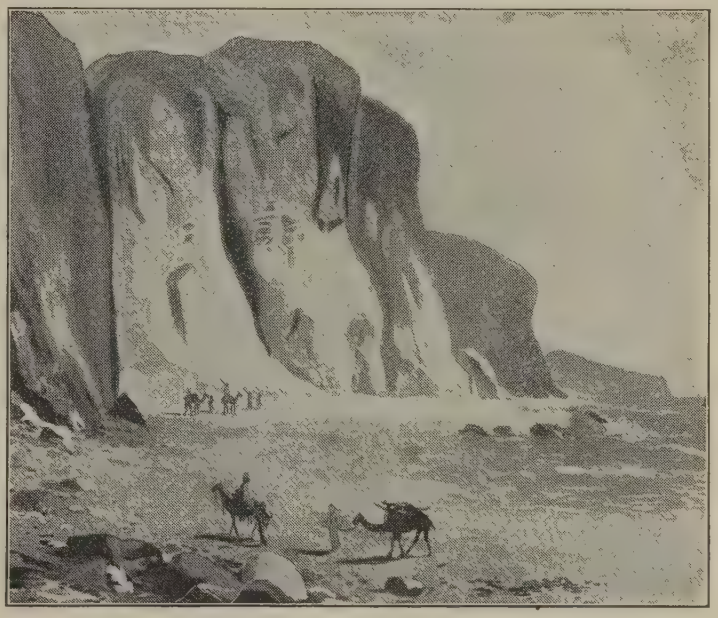
Questions.—1. Which direction did the Israelites take from Rameses? 2. How long did their journey last? 3. Between what years was this jonrney? 4. What can you say of the location of the stations along the route of the journey? 5. Where was the first halt made? 6. What was the nature of this place? 7. At what place was the second halt made? 8. What was now left behind them? 9. What was their fifth stopping place? 10. Where did the Israelites cross the Red Sea? 11. How, probably, was the path made across the sea?

The Red Sea is memorable for this crossing of the Israelites and the drowning of Pharaoh's host. It is an inlet of the Indian Ocean and stretches south-east from the isthmus of Suez over 1400 English miles to the outlet. It divides Arabia from the continent of Africa.

"This sea is a beautiful body of water about 100 miles wide, in which beautiful corals of white or red colors grow. In its northern part it is divided by the peninsula of Mt. Sinai into two parts. It is supposed to have received its name, Red Sea, from the red columns of rocks on either side or beneath the sea, or from the red color given to it by animalcules and red seaweed floating in it. The Hebrews call it the Sea of Weeds." [1]

Questions.—1. For what is the Red Sea memorable? 2. What is the Red Sea? 3. In what direction does it stretch? 4. How long is it? 5. What does it divide? 6. Describe it as a body of water. 7. From whence is it supposed to have derived its name? 8. What did the Israelites call it?

From the Red Sea to Rephidim.—The host of Israel had passed from Africa to Asia in a single night. Behind them on the other side of the Red Sea lay the land of their exile and bondage with its mighty river, its great monuments, its cruel slavery and its false religion. Before them stretched the Arabian desert, where Moses had led the flocks of Jethro, and through which they must go onward till they reached the Land of Promise. The direction they took was south, along the two narrow coast plains of the Red Sea. The upper coast plain is the wilderness of Etham. The lower is the wilderness of Sin. On their way down, at Marah, the bitter waters, probably made so by the salty earth in that region, were sweetened. The next station, two hours farther on, was Elim, a spot where there were twelve springs and seventy palm trees. It is the largest oasis, excepting one, in the Sinaitic peninsula. At the next station they encamped by the shore of the Red Sea and saw this western part of it for the last time. They now turned eastward into the mountains. In this wild and barren country food failed them and the manna began to be supplied. They traveled through the dry beds of water torrents. Stair-case after stair-case formed by nature, brought them higher up into the mountain system of the region of Sinai. Mighty rocks on both sides appeared to block their way. Here, a thousand years before Moses, the Egyptians had worked their mines of copper and turquoise. The traveling must have been terrible for the large multitude of men and cattle. In these mountains

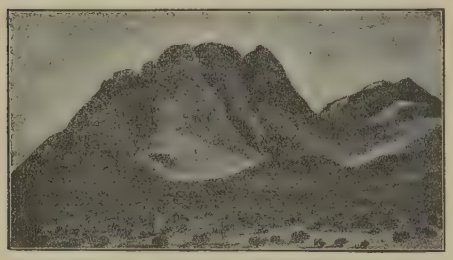


Turning from Red Sea into Sinai.

Arabian Desert (Shur) Looking Toward Border of Red Sea and Suez.

[1] Rev. C. E. Haupt.

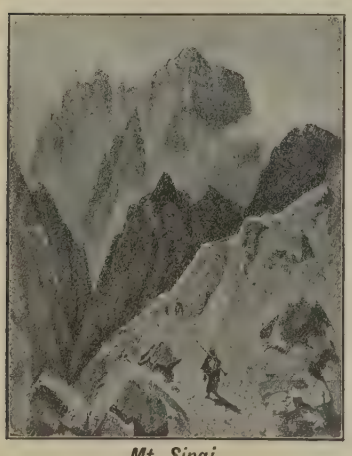
they approached the first great halting-place, known by the name Rephidim, "the place of rest." It was probably the beautiful palm grove called the valley of Paran.



Plain of Rephidim.

Here the children of Israel were met by their first enemy. The pastures of this great wilderness were occupied by two nomadic tribes, the one friendly the other hostile to Israel. The hostile tribe were the Amalekites. They must have deemed Rephidim of sufficient importance to attack the invaders. Here for the first time the young soldier Joshua, the servant of Moses, appeared and gained the victory for Israel, while Moses on the hill was stretching out his hands to God in prayer. In this dry land the host suffered severely from thirst and God furnished a miraculous supply of water from the smitten rock. Here, too, Jethro, Moses' father-in-law and the head of the friendly nomadic tribe of the Kenites, a branch of the Midianites, came to visit the Israelites.

Mt. Sinai.—The next station of Israel was at the Mount of God. Onward and upward they went, through winding valleys, and the mountains closed around them. Before them stood the massive cliffs which formed the natural sanctuary of Sinai. In front of Mt. Sinai (which has already been fully described in Chapter XXVII) they encamped, probably in the wide open plain. The wall of the great Mount rose perpendicular before them. Thus far their journey had occupied two months and a half, and at Mt. Sinai they remained for a year. Here Moses went up into the mount, and God gave him the law.[1]



Mt. Sinai.

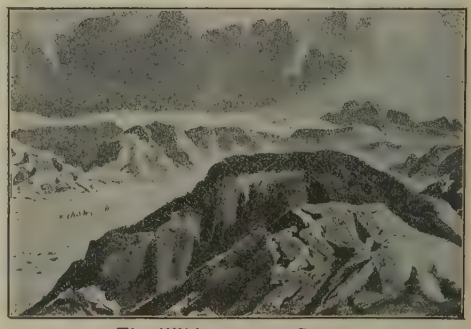
Here also the Children of Israel fell back into the worship of the Golden Calf and were punished. Here the Tabernacle was built and consecrated, and here the people were numbered and organized into a nation. These two latter events will be described separately.

[1] Exodus 19 : 3.

Mt. Serbal, a Peak of Sinai.

Questions.—1. What desert now stretched before the Israelites? 2. What direction did they take? 3. What two narrow coast plains did they traverse? 4. What occurred at Marah? 5. What was the name of the next station? 6. Describe it. 7. What shore did they now reach? 8. In what direction did they turn in leaving this shore? 9. How was their food supplied? 10. Describe the nature of the country through which they went. 11. What mines did they pass? 12. What was their first great halting place in these mountains? 13. Describe Rephidim. 14. What two tribes occupied the pastures in this wilderness? 15. With whom did the children of Israel enter into battle? 16. What soldier gained the victory for Israel? 17. How was the thirst of Israel quenched in this dry land? 18. Who came to visit Moses at Rephidim?

From Mt. Sinai to Kadesh-Barnea.—As the Children of Israel took their departure from Sinai they had the pillar of cloud to guide them by day, and the pillar of fire by night. Hobab, the brother-in-law of Moses, to whom this wild region was familiar, accompanied the people and rendered important service. It was not until the second month of the second year that things were finally ready for a fresh advance. There were still two great stages before them in their wanderings in the wilderness. The first was the journey from Sinai to Kadesh, and the second was from Kadesh to Moab and the Promised Land. Leaving Sinai they started in a northeasterly direction. Three days brought them to the wilderness of Paran. They were now in a limestone desert of hard, flinty chalk, without brooks or herbage,



The Wilderness of Paran.

and a series of murmurings and rebellions began, which God punished very severely, because the Israelites were under definite promise to trust Him and obey His commands. His fire consumed the most distant parts of the camp. It was quenched when Moses prayed. The place was called Taberah, that is *a burning*. In spite of this punishment, a dislike of the manna caused the people to murmur at the next stopping place. Quails were given them in vast numbers for a month; but while they ate ravenously they were punished with a plague, and the place received a name signifying *The Graves of Lust*.

The Israelites followed the mountain-chain by the Red Sea, kept upon the western side of the hills, and passed through the edge of the wilderness of Paran, until they came in fourteen stations to Kadesh. The location of this spot in the wilderness has been a question of great difficulty, but it probably has been finally settled as being at an oasis about ninety miles south from Hebron.[1]

Kadesh.

Dr. Trumbull, who has re-discovered the site, says: "Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass. We had seen nothing like it since leaving Wady Fayran. Standing out from the earth-covered limestone hills at the northeastern sweep of this picturesque recess, was to be seen the 'large single mass, or a small hill of solid rock,' which Rowlands looked at as the cliff smitten by Moses to cause it to 'give forth his water,' when its flowing stream had been exhausted. From underneath this rugged spur of the northeasterly mountain range issued the now abundant stream."

Questions.—1. Whither did Israel go from Rephidim? 2. Describe the scenery. 3. Where did they encamp at Sinai? 4. What rose directly before them? 5. How long had it taken for them to reach Sinai? 6. How long did they remain at Sinai? 7. What events took place at Sinai? 8. What new feature guided the march of the children of Israel as they left Sinai? 9. When did they leave? 10. What two great stages of their wanderings were before them? 11. What direction did they take on leaving Sinai? 12. What region did they reach after journeying three days? 13. Describe this wilderness of Paran. 14. What took place at Taberah? 15. What took place at the next stopping point? 16. What name was given to this place? 17. Describe the route of the Israelites and mention the number of stations to Kadesh-Barnea. 18. What can you say as to the location of this spot? 19. Describe it as seen by Dr. Trumbull.

WHAT IS THE PRACTICAL LESSON?

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. —Psalm 23: 4.

CHAPTER XXXVIII.

FROM KADESH-BARNEA TO CANAAN.—POLITICAL AND MILITARY ORGANIZATION OF THE TWELVE TRIBES.

"Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna."—Deuteronomy 8: 15.

Israel at Kadesh-Barnea.—Kadesh, on the borders of the Promised Land, was the point which Israel wished to reach after they left Sinai. From here they hoped soon to be in Canaan. Here Moses commissioned twelve men, one from each tribe, to spy out the land of Canaan, and when they returned they brought with them as a specimen

[1] See Trumbull's *Kadesh-Barnea*, which was written to establish this fact.

of the fertility of the country, a branch with one cluster of grapes from the brook of Eshcol. But their accounts of the walled cities and giants who lived in Canaan, completely discouraged unbelieving Israel. The people rebelled, and the Lord sentenced them to a forty years' stay in the wilderness. This period corresponded to the number of days the spies had searched Canaan. On hearing the sentence the Israelites determined to attack the Canaanites, though they had been forbidden to do so. Israel was smitten and put to flight without entering Canaan. Discouraged and despairing they turned their faces back again toward the terrible wilderness of Paran.

Questions.—1. What was the hope of Israel in reaching

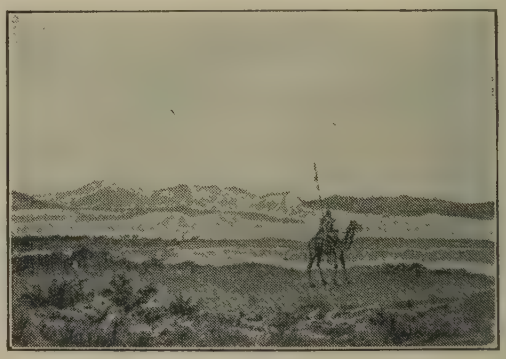
Kadesh? 2. Whom did Moses send into the land of Canaan? 3. Describe their return. 4. What was the sentence of Israel? 5. What did the Israelites do on hearing their sentence? 6. Whither did they finally turn their faces?

The Thirty-eight Years Wanderings in the Wilderness.—This whole period of thirty-eight years is almost unknown to us. The people journeyed to Mt. Hor, and southward to Ezion-geber, at the head of the east arm of the Red Sea. At the end of the thirty-eight years they returned again to Kadesh for a final move toward Canaan. Here at Kadesh Miriam died and was buried. Here the rock gave forth water miraculously, and Moses who had smitten it in disobedient anger was sentenced to die without entering Canaan. From here Moses sent messengers to the kings of Edom and Moab, requesting permission to pass through their territory.

Ezion-Geber.

From Kadesh to Canaan.—As they were refused permission to enter Edom, the Israelites journeyed to Mt. Hor, where Aaron died, and then made a long circuit southward, completely around the outside of the countries of Edom and Moab. At Elath they once again saw the east arm of the Red Sea. On this journey the Israelites were bitten by the serpents, and healed by the sight of the brazen serpent. At the brook Zered they entered the land of Moab, and at the river Arnon they came into the country of Sihon, king of the Amorites. They defeated him and also Og, king of Bashan. From the heights they descended to the Jordan valley, and erected their camp for the last time on the eastern bank of the Jordan, opposite Jericho. Here occurred the following events: 1. The Prophecy of Balaam; 2. The Iniquity of Israel in Moab, and a Plague; 3. The Numbering of Israel; 4. The Campaigns Against the Moabites and Midianites; 5. The Allotment of Territory to the Tribes East of Jordan;

Mt. Hor.



Plains of Shittim and Mountains of Moab.

6. The Repeating of the Law and the Farewell Address of Moses; 7. The Ascent of Moses to Mt. Nebo, on the eleventh month of the fortieth year, his prophetic view of the Promised Land, and his death. Thus ended the Journeys of the Exodus and the Wandering.

Questions.—1. What do we know of the period of the 38 years wanderings in the wilderness? 2. Describe their journeys briefly. 3. Whither did they return for a final move toward Canaan? 4. What events happened during this stay of the Israelites at Kadesh? 5. To what mountain did the Israelites journey from Kadesh on their way into Canaan? 6. What circuit did they make? 7. What wonder occurred on this journey? 8. At what brook did they enter the land of Moab? 9. At what brook did they enter the territory of Sihon? 10. From what heights did they descend to the Jordan Valley? 11. What events took place during their encampment on the eastern bank of the Jordan?

The Political and Military Organization of the Israelites.—The children of Israel were divided into *twelve tribes*, each of the tribes being named from that one of the twelve sons of Jacob from which it had sprung,[1] The tribes were subdivided into *families* and the families into *households*. Each tribe had its *elders*, men of age and wisdom. Every elder directed his own family in time of war, and dispensed justice to it in time of peace. These elders of the people, gathered together, formed the senate of the people. Their authority was undefined and extended to all matters concerning the public welfare. They were the representatives of the *congregation of the people*, or Hebrew Commonwealth, to which every full Israelite belonged and took part in its proceedings from the time that he bore arms. The *congregation* was a sort of national parliament, with legislative and judicial powers; but each household in the congregation acted through its elder or head. The congregation was summoned by two silver trumpets to the door of the Tabernacle, called "place of meeting." The elders were summoned by one trumpet. As the number of elders was very large, Moses made a selection of seventy of them for ordinary business. These formed a Council to assist him in the government.

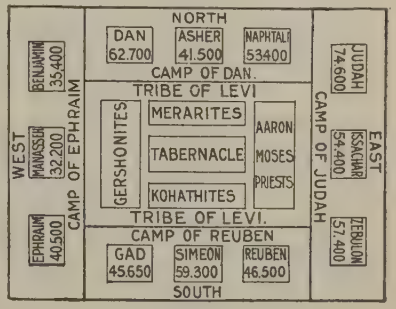
In the wilderness at the advice of Jethro Moses, who had been acting as the supreme judge for the whole people and on whom the weight of internal adjudication in addition to the burden of external leadership was pressing heavily, appointed *judges* or rulers of tens, of fifties, of hundreds, and of thousands, who determined every affair of small importance among themselves but brought the difficult and important cases to Moses. The sphere of each of these judges evidently corresponded, not with the civil, but with the military divisions of the people. All power centred in the hands of Moses, but Moses was only the servant of God. The Lord Jehovah was the supreme Ruler of His people.

[1] In reality there were twelve tribes without the tribe of Levi, which was consecrated to the Lord, the descendants of two sons of Joseph, Ephraim and Manasseh, each constituting a tribe of its own.

The Military Organization of the Israelites—The Number of Fighting Men.—Three different registrations of the males from twenty years old and upwards were taken in the wilderness. The first census was in the first year, for the purpose of raising a poll-tax.[1] The second was in the second year, for the organization of an army. And the third was in the plains of Moab in the fortieth year, with a view to dividing Canaan among the tribes.[2] All these lists show that there were over 600,000 males capable of bearing arms. In the second registration the tribes were mustered and formed into companies.

Questions.—1. Into how many tribes were the children of Israel divided? 2. Why? 3. How was each tribe subdivided? 4. What were the elders? 5. What was the congregation of the people? 6. How was the congregation assembled? 7. How were the elders assembled? 8. How did Moses reduce the number of elders for ordinary business? 9. Whom did Moses appoint in connection with the military division of the people? 10. Who was the supreme ruler of the people? 11. How many different times was the census of the Israelites taken and why? 12. What was the number of their fighting men?

The Encampment.—The general camp was of tents in the form of a hollow square, whose four sides were placed toward the four quarters of the compass. Each side was to consist of three tribes, nearest related to each other. In the hollow centre was the Tabernacle with the tribe of Levi around it. Judah, Issachar and Zebulon were the three youngest sons of Leah, and they were put on the east under the lead of Judah. Reuben, Simeon and Gad, under the lead of Reuben, were to face the south. Ephraim, Manasseh and Benjamin, the descendants of Rachel, were placed on the west.



The Camp.

[1] Exodus 30 : 1. [2] Numbers 26 : 4.

Dan, Asher and Naphtali were the last division and faced the north. The whole consisted of three camps, 1, the camp of the *Lord* with the Tabernacle in the inner square; 2, the camp of the *Levites*, the intermediate square; 3, the camp of the *people*, the outer square. Every three tribes had a common *banner*. Every tribe had its own particular *standard*, with the ensign of "the house of their fathers." The sight of this beautiful order called forth from Balaam, as he stood upon the mountains of Moab, the following exclamation: "How goodly are thy tents, O Jacob, and thy tabernacle, O Israel!"

On the March.—When they were about to start, that is when the cloud rose from the Tabernacle, the trumpet was sounded, the banner of Judah was raised and the three tribes which belonged to it set forward. Then the Tabernacle, which had been taken down, was borne in the wagons of two of the families of the Levites.[1] When these were on the way, a second trumpet sounded and the banner of Reuben's camp advanced with the three tribes under it. After them followed the third family of Levites bearing the Holy of Holies and the Tabernacle Furniture on their shoulders. The banner of Ephraim's division followed, and last of all the banner of Dan brought up the rear. The sons of Aaron were chiefly employed in blowing the silver trumpets. Thus this formidable army set forward, singing, [1] "Rise up, O Lord, and let thine enemies be scattered!"

Questions.—1. Describe the encampment of the Israelites. 2. Where was the Tabernacle and what tribe was around it? 3. What three tribes were on the east of the square and under whose lead were they? 4. What three tribes faced the south and under whose lead were they? 5. What three tribes faced the north? 6. How many tribes rallied around a common banner? 7. What did each tribe have for itself? 8. What did Baalam say when he saw the order of this camp? 9. Describe the start of Israel on the march. 10. Who led the first division? 11. What followed? 12. What division followed when the second trumpet sounded? 13. What followed this division? 14. What were the two last divisions?

WHAT IS THE PRACTICAL LESSON?

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.—Hebrews xii: 1, 2.

CHAPTER XXXIX.

THE TABERNACLE, AND ITS WORSHIP.

"Christ being come an high priest . . . by a greater and more perfect tabernacle, not made with hands; . . . neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9: 11–12.

God Commands the Erection of a Tabernacle.—The Tabernacle was God's tent amid the multitude of the tents in the camp of Israel. It was the place of God's Presence, where the people would meet Him, offer sacrifices to Him, and worship Him. When Moses was with the Lord on Mt. Sinai for 40 days and 40 nights, the first directions revealed to him after the giving of the Law related to the construction and arrangement of the Tabernacle. "Let them make me a sanctuary; that I may dwell among them." [2]

An exact pattern of the whole structure was shown to Moses by God on Mt. Sinai. Moses was commanded to entrust the execution of the mechanical part of the work to Bezaleel of the tribe of Judah and Aholiab of the tribe of Dan, who were the most skillful workmen in the nation.

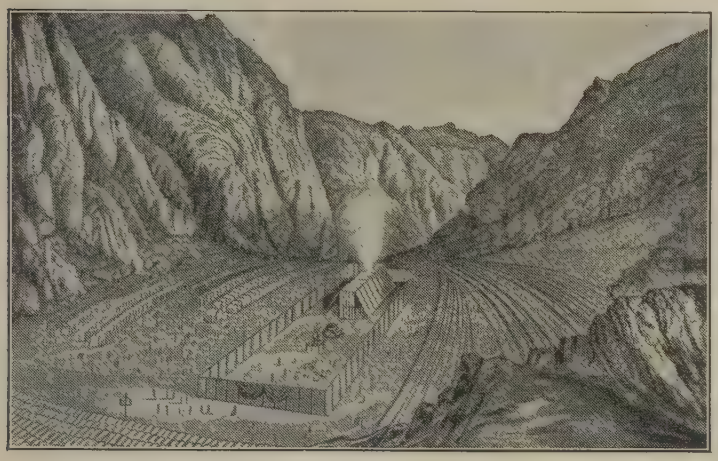
On this House of God in the wilderness were to be lavished all the art and treasure that the Israelites

[1] One of these was the Merarites who had charge of the pillars, boards, bars and posts; the other was the Gershonites, who were in charge of the curtains, tent coverings. The third family of the Levites, the Kohathites, were the bearers of the sacred furniture.

[1] Moses said, "Rise up," etc. Num. 10: 35

[2] Ex. 25: 8.

could afford and the region could supply. The timbers were to be those of the wild acacia which grows

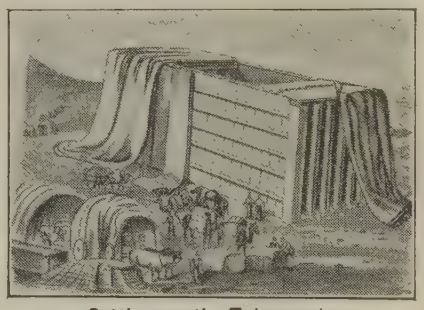


The Tabernacle at Sinai.

only in the desert. The other materials were to be the gold, silver and brass articles which Israel had brought along from Egypt; textile fabrics, such as blue, purple, scarlet and white linen produced in Egypt; a fabric of goat's hair made in the camp; skins of the ram, dyed red, and badger skins from the Red Sea. With enthusiasm the people obeyed the command of God and brought jewels and plates of gold and silver and brass. The women wove the cloths and curtains and the rulers offered precious stones for the breast-plate of the high priest, and oils, spices and incense for the service of the Sanctuary. The structure was to be moveable, so that it could accompany Israel on the march, and to be fitted for the life of the desert. It was called the *Tent of Jehovah*, the *Tent of Meeting*, the *Sanctuary*, and the *Tabernacle of the Congregation*.

Questions.—1. What was the Tabernacle? 2. What was its purpose? 3. By whom and where was its construction commanded? 4. What did the Lord say? 5. What did he show Moses? 6. Who were the two skilled artisans at the head of the work? 7. Of what timbers were the framework to be made? 8. What other materials were used? 9. What did the people gladly bring for this purpose? 10. What did the women weave? 11. What did the rulers offer? 12. What was the peculiarity of the Tabernacle as a place of worship? 13. What were the names of the Tabernacle?

Size and Form of the Tabernacle.—The Tabernacle was a frame of wood overlaid with gold, and covered with curtains. It was in the shape of a rectangle facing toward the east and with the eastern end open for entrance. It was 30 cubits or 45 feet in length, and 10 cubits or 15 feet wide and 15 feet high, and was divided into two rooms by a curtain or vail. The walls of the side and rear were made of upright acacia boards, covered with gold and standing in bases of solid silver. These bases were ranged side by side, forming a continuous foundation,



Setting up the Tabernacle.

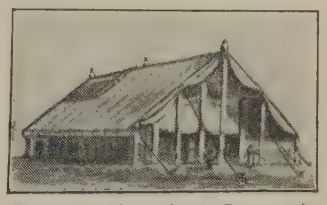
and protecting the lower ends of the boards from decay. On the boards as they stood side by side were three rows of gold rings, through which long poles passed to hold the structure together.

Questions.—1. What was the shape of the Tabernacle? 2. Toward what part of the compass did it face? 3. At which end was the entrance? 4. How long was it? 5. How broad was it? 6. How high was it? 7. Of what were the walls made? 8. Describe the use of the silver bases and the gold rings.

The Roof and Covering of the Tabernacle.—The roof of this frame was supported by gold-covered pillars, of which there seem to have been five in front and as many in the rear. We do not know whether the roof was flat, or whether it was pointed with a ridge-pole in the centre.

The roof was covered with curtains. The first or innermost curtain was a splendid fabric of linen, and was magnificently embroidered with figures of cherubim in blue, purple and scarlet. It was looped together with fastenings of pure gold, and probably fell down as a tapestry inside the golden walls.

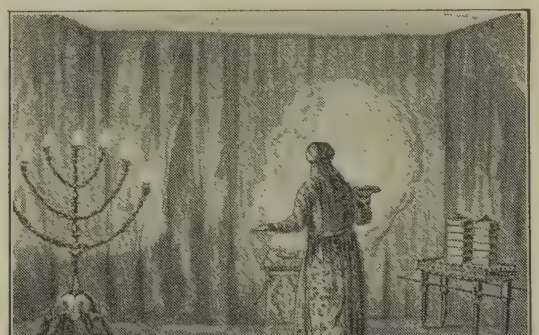
The second curtain was of wool made of goat's hair; the third was constructed of rams' skins dyed red and sewed together. The outermost curtain was made of badger's skins joined in the same manner. The front or eastern side of the Tabernacle had no boards and was closed by a hanging of embroidered fine linen.



Tabernacle (According to Fergusson).

Questions.—1. How was the roof of the Tabernacle supported? 2. How was it covered? 3. Describe the first curtain. 4. Describe the curtain on top of this. 5. Of what was the third curtain made? 6. Of what was the outermost curtain made? 7. How was the front of the Tabernacle closed?

The Holy Place.—A sumptuous curtain of fine embroidered linen, hung on four pillars overlaid with gold, divided the Tabernacle into two parts. The first part was the Holy Place, 30 by 15 feet in size. The



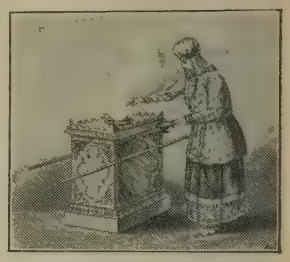
The Holy Place.

Holy Place contained the altar of incense, the table of shew-bread, and the golden candlestick. It was entered by the priests daily, but only for the purpose of offering incense at the time of morning and evening prayer, and to renew the lights in the golden candlestick. Every Sabbath they removed the old shew-bread and replaced it with fresh bread.

The *Table of Shew-bread* stood in the middle of the room on the right side as one entered. It was made of acacia wood, covered with gold, and was 3 feet long and half as wide. It was surrounded by an ornamental band of gold. Twelve loaves of bread were kept on the table. The shew-bread was a symbol of spiritual nourishment.

Opposite the Table was the *Golden Candlestick* fashioned out of beaten work of pure gold. The candlestick had seven branches, three on each side, ornamented with knobs and flowercups. On the top of each branch there was an oil lamp. The candlestick was to remind Israel that it, as the chosen people of God, was to send its light out into the darkness of the world.

At the farther end of the Holy Place, directly in front of the curtain, stood the *Altar of Incense.* It was overlaid with gold and therefore frequently was called "the golden altar." It was 3 feet high, and $1\frac{1}{2}$ feet wide and broad. It had horns on its corners and an opening in the top wherein daily there was poured incense which was lighted by live coals from the altar of burnt offering outside the Tabernacle. For lighting the incense with common fire the two elder sons of Aaron "died before the Lord." The offering of incense on this altar represented daily prayer.



Altar of Incense.

Questions.—1. What divided the Tabernacle into two parts? 2. What was the name of the first part? 3. How large was the Holy Place? 4. What articles of sacred furniture did it contain? 5. What did the priests do in it daily? 6. What did they do on the Sabbath? 7. Describe the Table of Shewbread, its location and use. 8. Describe the Golden Candlestick, its location and significance. 9. Describe the Altar of Incense, its location and its use. 10. What happened to the two elder sons of Aaron in connection with the Altar of Incense? 11. What did the incense on this altar signify?

The Holy of Holies.—The curtain dividing the Holy Place from the inner room, or Holy of Holies, was called *the Veil.* It concealed the innermost sanctuary, where Jehovah dwelt. The Veil was passed by the High Priest alone, and by him only once a year, on the great Day of Atonement, when he entered the Holy of Holies to make special intercession with God to forgive the sins of His people, a type of the mediation of Christ, who, with His own blood, hath entered for us within the Veil which separates God from man.

The Holy of Holies was a perfect cube, 15 feet in length, breadth and height. It contained the *Ark of the Covenant*, which was a chest of wood overlaid with gold, 3 feet 9 inches long, and 2 feet 3 inches wide. The lid was made of gold, and was called the *Mercy-seat.* Upon it stood two golden cherubim with outstretched protecting wings, and here dwelt the Presence of God. The glory or dazzling light which hovered over the cherubim and which signified the Presence of God upon His Mercy Seat is generally termed *The Shekinah.* The Ark with its Mercy-seat was the most important part of the Tabernacle. Within the Ark beneath the Mercy-seat were placed

the two stone tables of the law which Moses received from God on Mt. Sinai.[1]

Questions.—1. What did the veil conceal? 2. Why, when and by whom was it passed? 3. Of what was this intercession of the high priest a type? 4. Mention the size of the Holy of Holies. 5. What did it contain? 6. What was the name of the lid of the Ark? 7. What were there upon the Mercy-seat? 8. What was the Shekinah? 9. What did the Ark contain?

The Court of the Tabernacle.—The Tabernacle stood in the midst of an enclosure called the Court. This Court was in the center of the camp of the Israelites and was 150 feet long and 75 feet wide. It was enclosed by a wall of curtains of fine linen. This wall was supported by 60 pillars. The entrance space on the east, 30 feet wide, was filled by an embroidered curtain.

The Court and the Ark of the Tabernacle.

The Altar of Burnt Offering.—In the court in the open air in front of the Tabernacle stood the altar for burnt-offering. (Ex. 27, 1–8). It was a square of brass-covered acacia wood, 7½ feet broad and wide and 4½ feet high. At the four corners of the altar were horns, on which a part of the blood was sprinkled at the sin offerings, and which were laid hold of by those who sought refuge at the altar.[2] The fire on this altar, kindled by the Lord Himself,[3] was never permitted to go out. On the march live coals were carried in a censer. At this Altar twice each day the priest offered the general sacrifice for the people, besides the individual offerings of worshipers.

Altar of Burnt Offering.

The Brazen Laver.—West of the Altar, at the door of the Tabernacle, stood the great laver or water tank and basin, for all the cleansings connected with the priests and the offering of sacrifices. It was made of brass obtained from the metal mirrors presented by the Israelitish women, and had a "foot" or lower basin into which the water ran from above.

Brazen Laver.

The Censers.—There were two kinds of censers used by the priests for offering incense in the Tabernacle, those used every day, which were of brass, and one used only once a year by the High Priest on the Day of Atonement, which was of pure gold.

Questions.—1. What was the court of the Tabernacle? 2. Give its dimensions. 3. Describe the wall that enclosed this court. 4. Where was the entrance to the court? 5. What stood in the court? 6. Describe the Altar of Burnt Offerings. 7. Describe the fire on this Altar. 8. What was offered twice each day at this Altar? 9. Where was the Brazen Laver? 10. What was it? 11. Of what was it made? 12. Describe the censers.

History of the Tabernacle and the Ark.—The Tabernacle was the shelter of the Ark during the journeys in the wilderness and long after the entrance into Canaan, where it was set up at Gilgal. It remained at Shiloh during the period of the Judges and until the Ark was captured by the Philistines. After the loss of the Ark the prophet Samuel treated the Tabernacle as an abandoned shrine and offered sacrifices at Mizpeh, at Ramah, and at Gilgal. During a portion of the reign of Saul it seems to have been settled at Nob. Here it was robbed of the only one who could properly conduct its services by the flight of Abiathar the High Priest, and by the massacre of the priests. In some way it was carried to Gibeon, where it remained during David's day, and finally it was laid aside and treasured up in the chambers of Solomon's Temple.

[1] A vessel with manna (Ex. 16 : 33) and Aaron's rod that budded (Num. 17 . 10) were also kept with the Ark in the Holy of Holies.

[2] 1 Kings 1 : 50. [3] Lev. 1 : 16.

In all, the Tabernacle was:

38 years in the Wilderness.
7 years at Gilgal.
360 years at Shiloh.
70 years at Nob.
70 years at Gibeon.

The Ark in Eli's day was carried into battle by the Israelites and was captured by the Philistines. After causing the overthrow of Dagon, and much illness among the Philistines, the latter sent it back to Beth-shemish. From this place it was taken to the summit of the hill at Kirjath-jearim. Here it remained in the house of Abinadab, a Levite, until it was brought up to Jerusalem by David and placed in a tent made for it. When the Temple was completed the Ark was placed in the Holy of Holies and God filled the Temple with a dazzling cloud of glory, "So that the priests could not stand to minister because of the cloud."[1] The Ark probably was taken captive or destroyed by Nebuchadnezzar.

Questions.—1. Where did the Tabernacle remain during the period of the Judges? 2. Did Samuel use it? 3. Where was it during a portion of the reign of Saul? 4. Where was it in David's day? 5. What finally became of it? 6. What became of the Ark in Eli's day? 7. Whither was it sent by the Philistines? 8. What did David do with it? 9. What was done with it when the Temple was completed? 10. By whom was it probably destroyed?

The Worship at the Tabernacle.—The worship ordained by God for the Israelites consisted largely of the offering of sacrifices. This was to be done daily for the people as a whole, and also by individuals in many special cases; and with more elaborateness on festival days. The life of an animal brought by sinful man was offered to God in place of man's own life. The life-blood of the animal was shed for the sinning people, as a picture of the blood of Christ which would in time to come be shed for the sins of the world. Lambs, kids, sheep, goats, oxen, and doves, were offered on the Altar of Burnt Offering, in front of the Tabernacle, according to circumstances, and with these were offered unbloody sacrifices of meal, oil, grain, salt and incense. All animals were required to be perfect and spotless. The process of making bloody offerings may be divided into six parts or stages. 1. The Presentation of the Victim. 2. The Laying of the Officer's Hand on the Victim. 3. The Killing of the Victim.[2] 4. The Sprinkling of Blood. 5. The Burning. 6. The Sacrificial Meal.

[1] 1 Kings 8: 11.

[2] These three parts were the same in the case of all the offerings, but in the following three, differences appear in the various sacrifices which confer on each its distinctive character.

Kind of Offerings.—The *Burnt Offering* was the general offering of adoration and devotion of the people and of individuals, the offerer laying his hand upon the animal, confessing his sins, and dedicating it as his sacrifice to propitiate the Almighty. The blood of the animal was sprinkled around the altar, and the whole of the animal was consumed by the fire on the altar. This was the *morning* and *evening sacrifice*. The time for presenting this offering, in later days at least, was also the hour of prayer.[1]

The Daily Sacrifice.

The Meal (or Meat) and Drink Offering always accompanied the Burnt Offering. As the burnt offering signified the consecration of the offerer's life to God, so the meal offering signified the consecration of the produce of the land as a gift of the worshiper to the Lord. This offering usually consisted of flour, with oil and frankincense, and salt. Part of this offering was burnt on the altar of burnt offering, and part was eaten by the priests beside the altar.

The Peace Offering.—If the desire of the worshiper was to express his gratitude, he offered a peace or thank offering. It was a joyful celebration of the peace made by God with the worshiper through the covenant at Sinai. In the peace offering all the choice portion of the animal, viz., the fat, the kidneys, the midriff and in the case of a lamb, the rump were burned on the altar as an offering to God. The breast and shoulder belonged to the priests, after they were waved before the Lord. The worshiper was to eat the rest of the flesh with joy. A peace offering was lawful at any time and was required on some occasions.

The Sin Offering.—If it was the particular desire of the worshiper to obtain forgiveness, he offered a trespass or a sin offering. The sin offering was made in expiation of a sin committed through ignorance, by a priest, layman, or by the whole congregation. Its characteristic was the sprinkling of the blood before the veil of the sanctuary, the putting of some of it on the horns of the altar of incense, and the pouring out

[1] Dan. 9: 21; Acts 3: 1.

of all the rest at the foot of the altar of burnt offering. The flesh was in no case touched by the offerer, but was burned without the camp. Sin offerings formed a part of all great solemnities, particularly on the Day of Atonement.

The Trespass Offering was a sacrifice for sins committed knowingly,—and for acts of ceremonial uncleanness. It was never offered by the congregation but only by individuals. In case of injury to property the trespass offering was to be accompanied by destitution to the full value and one-fifth in addition.

Thus the worship of the Tabernacle, according to the laws given by God on Sinai, taught in a very real, emphatic and costly way, the wrongfulness of sin and the need of atonement.

Questions.—1. Of what did the Tabernacle worship consist? 2. What were these offerings? 3. When and how were they made? 4. Of what were they a picture? 5. What animals and materials were used as offerings? 6. Mention the six parts into which the offering was divided. 7. Describe the Burnt Offering. 8. Describe the Meal Offering. 9. Describe the Peace Offering. 10. Describe the Sin Offering. 11. Describe the Trespass Offering. 12. What did the Tabernacle worship teach?

WHAT IS THE PRACTICAL LESSON?

1. A day in thy courts is better than a thousand.—Ps. 84 : 10.

2. The Son of man came to give his life a ransom for many.—Matt. 20 : 28.

CHAPTER XL.

THE LAWS OF MOSES.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king."—ISAIAH 33 : 22.

The Covenant at Sinai.—When the Lord spake with Israel "out of the midst of the fire" on Sinai, He said, "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure to me above all people . . . And ye shall be unto me a kingdom of priests and a holy nation." And Moses laid these words before the elders of the people. And all the people answered together and said, "All that the Lord hath spoken we will do."

Thus Israel became God's chosen people, and obligated themselves to obey the Lord in every respect. In the mount Moses received full instructions from the Lord to establish a government and a system of worship for the new nation. God's righteousness was to be upheld through the worship of the Tabernacle, and through the righteous conduct of each person and family and tribe and of the people as a whole. God gave His people the *ceremonial* law for matters of worship; the *civil* law for matters of civil and social life; and the *moral* law for the regulation of the heart and mind and spirit. The foundation of all the laws was the Ten Commandments, beginning with the declaration, "I am the Lord thy God. Thou shalt have no other gods before me."

Questions.—1. Where was the covenant made between the Lord and Israel? 2. What did the Lord say? 3. What did Israel reply? 4. When did Moses receive instructions respecting the establishment of a government for the new nation? 5. For what in general did the new legislation provide? 6. What three kinds of law did God give Israel? 7. What was the foundation of all the laws?

God's Peculiar People, A Holy Nation.—Idolatry, practiced in Egypt and among the heathen nations, was to be rooted out. Having a knowledge of the one living, holy and just God, Israel was to be different from the peoples of the world. "Ye shall therefore be holy; for I am holy."[1] Not only Israel's worship, but all their life, even the ordinary daily acts, were to be regulated by law. They were to love God and keep His Commandments and to teach the latter to their children's children. They were also to love their neighbor.[2]

A Nation of Justice and Kindness.—Amid the barbarism, cruelty and selfishness of peoples round about, Israel was commanded to cut off unrighteousness and selfishness, in the great law: "Thou shalt not covet." Kindness and justice were to be

[1] Lev. 11 : 45.

[2] "Thou shalt love thy neighbor as thyself: I am the Lord."—Lev. 19 : 18.

exercised toward the poor, to widows and to orphans.[1] The law of the year of Jubilee guarded against pauperism. Reverence was to be paid to old age.[2] The Hebrew bond-servant was to be treated as a member of the family, and might gain his freedom in six years, if he desired it.[3] The foreign bond-servant was protected from harsh treatment. Enemies were to be loved.[4] The stranger was to be treated considerately. Israel was to remember that it too had been a stranger in Egypt. The rights of the stranger were to be respected in the courts.[5] Animals were not to be treated with cruelty, or to be worked on the Sabbath day, and birds were protected in their nests.

Questions.—1. What kind of nation was Israel to be? 2. What particularly was to be rooted out? 3. Why? 4. How much of Israel's life was to be regulated by law? 5. For what were the heathen peoples about Israel noted? 6. What great command was given to Israel, respecting this point? 7. What classes of persons were to be treated with kindness? 8. What was the law with respect to old age? 9. What was the law in respect to bond-servants? 10. With respect to enemies? 11. With respect to strangers? 12. In respect to animals and birds?

The Service of the Lord.—Priests and Levites.—The great work of the people was to serve the Lord God. All the first-born males of man and beast were dedicated to Jehovah; but as a substitute the tribe of Levi and their cattle had been accepted as a standing gift of the people. The Levites therefore were consecrated to the Lord's service, and tithes given by the people were assigned for their support. One part of the tribe of Levi, the sons of Aaron, were constituted the priesthood, and they alone could offer sacrifices. Aaron was made the high priest, the intercessor between Jehovah and the people. Israel itself was "a kingdom of priests and a holy nation unto the Lord."[6] Thus the Old Testament priesthood was introduced, which was a shadow and picture of Christ, abolished since He has come, leaving to us Christians only the general priesthood of all true believers, who are reconciled to God through Jesus Christ, the great high priest.[7]

Questions.—1. What part of Israel was dedicated to Jehovah? 2. What tribe was accepted in place of these first-born? 3. How were the Levites supported? 4. Who constituted the priesthood? 5. What was the special work of the priests? 6. Who was the first high-priest? 7. What was the high-priest? 8. Why are there no priests under the New Testament? 9. What is the only priesthood that should be recognized in the Christian Church?

[1] Ex. 22: 21–23. [2] Lev. 19: 32. [3] Ex. 21: 6.
[4] Ex. 23: 4, 5. [5] Lev. 24: 22.
[6] Ex. 19: 6.
[7] Ministers of the Gospel therefore are not priests. The priesthood and offering of sacrifices was done away with when Christ came.

The High Priest of Israel was anointed to his office. He wore as his official garments, in addition to the white robe of the priests, a *broidered coat* of dark blue purple, whose seam was embroidered with pomegranates and golden bells; and the *ephod*, a linen garment in two parts, one part for the back and the other for the breast, clasped together with two large onyx stones. The ephod was embroidered in gold, purple, blue and scarlet, and fastened with a girdle. It was the receptacle of the *Breastplate*. The Breastplate contained 12 precious stones, set in 4 rows, 3 in a row, corresponding to the 12 tribes. Each stone had the name of one of the tribes engraved upon it. The first row consisted of a sardius, a topaz and a carbuncle; the second of an emerald, a sapphire and a diamond; the third of a ligure, an agate and an amethyst; and the fourth of a beryl, an onyx and a jasper. Connected with the breastplate was the *Urim and Thummim*. The *Mitre* was the ordinary priestly crown of linen with an additional band of blue lace and a golden diadem, and bore the inscription, "Holiness to the Lord." The High Priest held his office for life. He was to be free from every bodily defect. He was not allowed to observe any external sign of mourning. He was not to eat anything that had died of itself. He was required to wash his hands and feet when he went into the Tabernacle. He judged of the leprosy, and during one period in Israel's history was the supreme ruler of the people. On the Day of Atonement he entered the Holy of Holies as the representative of the people.

The High Priest.

The garment of the priests was a white linen robe extending from the neck to the ankles. The material and color were symbols of purity and holiness. In addition to their duties of offering sacrifice as a symbol

of atonement and of burning incense as a symbol of intercession, they pronounced the blessing upon the people.

Questions.—1. How was the high-priest inaugurated into office? 2. What garments did he wear? 3. Describe the broidered coat. 4. Describe the Ephod. 5. Describe the Breastplate. 6. Describe the Mitre. 7. For what length of time did the high-priest hold office? 8. What restrictions was he under? 9. What was the main duty of his office? 10. Describe the robe of the priests. 11. What were their duties?

Purifications.—The Israelite as belonging to God's holy people was to be *clean*. When therefore he came in contact with anything that the law declared unclean (a dead body, the leprosy, etc., etc.) he was to restore his cleanliness by a special act. The chief means of purification were running water and separation from the people for a set period.

Lepers Without the Camp.

Taxes.—The people, their possessions and their land belonged unto the Lord. Therefore they gave to Him,

1. The male first-born of man and beast. The former was to be redeemed. [1]

2. The first fruits of all the products of agriculture. [2]

3. The tenth of the fruits of the field and tree, for the Levites. Of their tenth the Levites gave a tenth to the priests. [3]

4. The tax for the service of the sanctuary, amounting to half a shekel. [4]

Questions.—1. What were the laws of purification? 2. What were the chief means of purification? 3. How many kinds of taxes did the Israelites give unto the Lord? 4. Mention these four kinds.

The Courts and Judges.—The judgment was God's. [5] The power of life and death no longer belonged to the head of the family. [6] Lynch law was forbidden. [7] The practice of blood revenge was retained with restrictions. After Israel had settled in Canaan, the judges sat in the gates of the city. The parties must appear in person before the judges. Two or three witnesses must be brought, [8] particularly in criminal cases. [9] The oath also was a way of confirming evidence. The punishments were severe, and were a retribution corresponding to the deed. Death was the punishment for a large number of crimes. [1] Corporal punishment and fines were used. Justice must specially be shown to the poor. [2]

Questions.—1. With whom was the power of judgment? 2. What power was taken from the head of the family? 3. Was lynch law allowed? 4. Was the practice of blood revenge permitted? 5. Where was the court held? 6. What can you tell of the necessity of witnesses? 7. What can you tell of the punishments? 8. How were the poor to be dealt with.

The Laws of the Family.—A woman's will was subject to the will of her father before marriage, and to the will of her husband after marriage. The marriage contract was arranged by the parents of the bride and the bridegroom. Woman was much more free than she was in the surrounding heathen nations. All marriages with near relations were forbidden. [3] [4]

Parents were to be honored. [5] Offenders against this law were to be punished. [6] The father had no right over the life or death of his children. [7] A holy education in the fear and love of God was to be given to children. [8]

Laws of Inheritance.—When the father died the first-born son became the head of the family. He received a double inheritance [9] and probably cared for the mother and unmarried sisters. Daughters who were heiresses must marry men of the tribe of their father. [10] The levirate law provided that if a married man died without children, his brother or other nearest relative in a position to do so, should marry the widow and preserve the inheritance. An inheritance of land was given to every family by God. This could never be sold outright. When an Israelite became so poor that he was obliged to sell his family inheritance, it could be sold only for a time and for the produce it bore. [11] At any time the Israelite or his nearest relative might redeem it, and in the fiftieth year, the year of Jubilee, every inheritance reverted to its original family.

Questions.—1. To whom was a woman subject? 2. How was a marriage contract arranged? 3. What marriages were forbidden? 4. What was the law respecting parents? 5. What was to be given to the children? 6. What was the in-

1 Ex. 13: 11–13. 2 Ex. 23: 19. 3 Num. 18: 26.
4 Ex. 38: 25–27. 5 Deut. 1: 17. 6 Deut. 21: 18, 19; Ex. 21: 20.
7 Lev. 19: 18. 8 Deut. 19: 15. 9 Num. 35: 30; Deut. 17: 6.

1 See Ex. 21: 12–29; Lev. 20: 1–27. 2 Ex. 23: 6–8; Lev. 19: 15.
3 Lev. 18: 6–18; 20: 11–21; Deut. 27: 20, 22, 23.
4 But the marriage of uncle and niece, of a widow to her mother's brother, of a wife's sister after the wife's death was allowed.
5 Ex. 20: 12; Deut. 4: 40; 6: 2. 6 Ex. 21: 15, 17; Lev. 20: 9.
7 Deut. 21: 18–21. 8 Deut. 4: 9, 10; 6: 6, 7. 9 Deut. 21: 17.
10 Num. 36: 6–12. 11 Lev. 25: 23–28.

heritance of the first-born? 7. Why? 8. What was the levirate law? 9. What was the law respecting the selling of the inheritance?

Laws Respecting Food.—The people of Israel were to be reminded even by their daily meals that they were separated from the rest of the world and from the practices of pagan life. Therefore they were to eat only clean beasts and fowls and were not to touch those laid down in the law as unclean. Those beasts were unclean which do not both chew the cud and divide the hoof. Those fishes were unclean which had not both fins and scales. Those birds were unclean which were known as birds of prey. Insects (excepting some kinds of locusts) were unclean.[1] The eating of blood or of animals whose blood had not been entirely poured forth when they were slain, was prohibited and death was declared to be the penalty of this transgression. The reason of the prohibition lay in the sacred character of blood as being that by which atonement is made.[2]

Questions.—1. Of what were the Israelites to be reminded at their meals? 2. What beasts, fishes and birds were unclean? 3. Was the eating of blood permissible? 4. Why not?

The Law of Vows.—Vows, or solemn promises to the Lord to give something to Him or to abstain from something for His sake, were voluntary, and were not specially encouraged as meritorious.[3] All articles which were regarded as the property of an individual, and even the person of the vower himself could become the Lord's property by a vow, but might as a rule be redeemed. Among vows of abstinence the most common was that of *fasting*, which often was undertaken in order to express penitence or mourning.

The most prominent personal vow was that of the Nazarite. He vowed to separate himself from the world for a period by abstaining from all strong drink and by allowing no razor to come upon his head. Some parents dedicated their children to be Nazarites for life. Samson, Samuel and John the Baptist were such Nazarites.

[1] See also Chapter VII on "Domestic Animals and Birds." When the Pagan world was received into the kingdom of God, and the Jews were no longer separated from the Gentiles, the laws of food ceased to exist (Acts 10 : 15 ; Col. 2 : 16, 17).

[2] Lev. 17 : 11.

[3] Deut. 23 : 22.

Questions.—1. What were vows? 2. Were they encouraged by the laws of Moses? 3. What might become the Lord's property through a vow? 4. What vow of abstinence was the most common? 5. What did it usually express? 6. What was the vow of the Nazarite? 7. Who were Nazarites for life?

The Sabbath and Other Laws.—The Passover and other festivals were to be observed. The Sabbaths were to be kept. No work was to be done in the field. No food was to be prepared. No sticks were to be gathered. No fire was to be kindled. The Israelites were forbidden to go out of the camp on the Sabbath. Those who broke the Sabbath were to be stoned. Blasphemers also were to die by stoning. The harvest was not to be reaped so clean that the poor might not find some food in gleaning. Just weights, just balances and just measures were to be used in all dealings. For Israel was to be a holy people unto the Lord!

Questions.—1. What Festival was to be observed by Israel? 2. What labor was forbidden on the Sabbath? 3. What was the penalty of Sabbath-breaking? 4. What provision was made for the poor in harvest time? 5. What was to regulate the business dealings of the people? 6. Why were these laws so numerous and strict?

WHAT IS THE PRACTICAL LESSON?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22 : 37–40.

CHAPTER XLI.

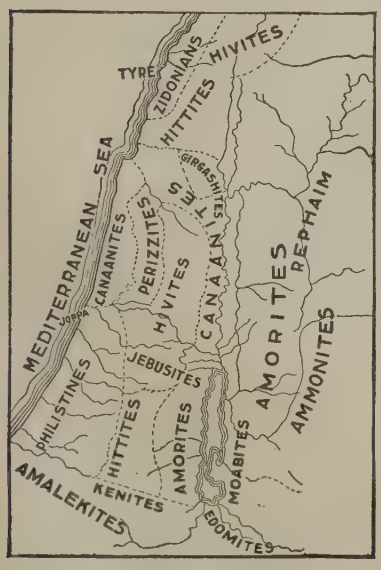
THE PROMISED LAND AND ITS DIVISION AMONG THE TWELVE TRIBES BY JOSHUA.

"Every place that the sole of your foot shall tread upon . . from the wilderness and this Lebanon even unto . . the river Euphrates . . and unto the great sea . . shall be your coast." —JOSHUA 1 : 3–4.

"Visiting the iniquities of the fathers upon the children unto the third and fourth generation." —Ex. 20 : 5.

The Promised Land Before the Conquest.—After the forty years of Wandering followed the seven years of Conquest. At last the land promised to Abraham was to be seized, possessed and divided among his descendants.

The heathen Canaanites of various tribes, with their kings, and their cruel, wicked and degrading worship of Baal were now to be destroyed for their sins by command of God at the hands of the Israelites, and their territory and high-walled cities were to be taken from them.



Palestine Before the Conquest.

East of the Jordan the Amorites had conquered the table-land north of the Jabbok, and the tribes of the Moabites and Ammonites, descended from Lot, the nephew of Abraham, had established themselves south of the Arnon, the Moabites living in cities, and the Ammonites wandering from place to place.

The west side of the Jordan was occupied by seven nations, *viz.*, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites. In the hill country of Palestine were the Hittites, Perizzites, Jebusites and Amorites. In the seacoast plain of Sharon, the river plain of Esdraelon, and the valley of the Jordan were the Canaanites. In Mount Lebanon in the north were the Hittites and the Hivites. In the plain of Philistia were the people of that name with a territory divided into five lordships, denominated from the chief towns, Gaza, Ashdod, Askelon, Gath and Ekron.

These were the nations which Israel was commanded to exterminate. Within seven years Moses conquered two kingdoms on the east, and Joshua thirty-one smaller kingdoms on the west of Jordan, and gave their land to the Israelites.

Questions.—1. How long did the Conquest of Canaan last? 2. Why were the inhabitants of Canaan to be destroyed? 3. What heathen tribes were east of the Jordan? 4. Describe the heathen tribes west of the Jordan. 5. How many small kingdoms did Moses conquer? 6. How many smaller kingdoms did Joshua conquer?

The Conquest.—The whole country *east* of the Jordan and north of the Arnon had been conquered by Israel before the death of Moses. Joshua crossed the Jordan with his army in B.C. 1451 and inaugurated the three great campaigns by which the land was subdued. Once on the *west* side, the Israelites pitched their camp at Gilgal in the plain of the Jordan, several miles southeast of Jericho. This camp at Gilgal they fortified and made it their headquarters during the whole conquest.[1] The first victory for Israel was the fall of Jericho, which they had surrounded by command of God. Ascending from the plain to the central mountains, the next place they

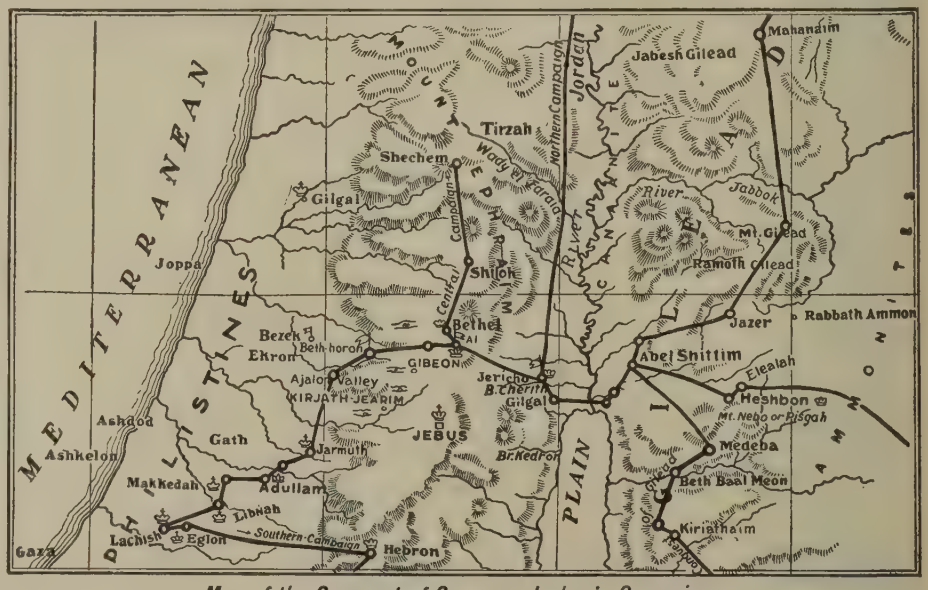
The Country where Joshua Crossed the Jordan.

[1] Joshua 5.

attacked was Ai, a town in the heart of the land, not far from Bethel. Because of the sin of Achan, Israel was defeated, but after Achan had been punished, God permitted them to capture the town of Ai by a stratagem. Being now on the table summit of the hill country, they marched northward into the heart of what later on became Samaria and wrested Shechem from the Hivites. Here in the beautiful vale of Shechem Joshua assembled all Israel, part on Mt. Ebal and part on Mt. Gerizim, and read the Law in their hearing and set up stones for a memorial.

Mt. Gerizim.

By this time the Israelites had struck terror into the whole region of *central* Palestine, and the Hivites residing in Gibeon and three other places came to Israel under false pretences, and made a treaty with them that guaranteed them protection. When the Israelites discovered this deceit, the Hivites were reduced to serfdom and became hewers of wood and bearers of water for the sanctuary. As the army had now possessed itself of central Palestine from Jericho on the south to Mount Carmel on the north, it returned to its fortified camp at Gilgal.[1]



Map of the Conquest of Canaan—Joshua's Campaigns.

Questions.—1. When had the country east of the Jordan been conquered? 2. When did Joshua cross the Jordan? 3. Where was the camp pitched on the west side? 4. What was the first victory? 5. What sin prevented a second victory? 6. What city was captured after the sin was punished? 7. In what direction did Joshua march after he reached the table-land on top of the mountain? 8. What city did he capture? 9. What did he do on mountains Ebal and Gerizim? 10. Describe the deceit of the Hivites and their punishment. 11. How much of the country had the army gained in this first campaign?

The Second Campaign.—This campaign resulted in the conquest and seizure of *southern* Palestine. It was not begun by Israel, but by the kings of five cities in the south, *viz.*, Jebus,[2] Hebron, Jarmuth, Lachish, and Eglon. These kings were alarmed at the manner in which Israel had defeated all foes in central Palestine and they formed a league to resist the invaders. They attacked the city of Gibeon which had become dependent on Israel. As soon as Joshua heard of it at Gilgal he hurried his warriors through the mountain passes at night, and suddenly confronted the kings near Bethhoron at the head of the awful valley of Ajalon. Here he fought the great battle, which if he had lost, would have driven Israel from Canaan probably forever, and here "the sun stood still and the moon stayed" to enable him to finish it. Joshua pursued the five kings to Makkedah in Philistia and captured and slew them. He then stormed and took the strongholds of Libnah, Lachish, Eglon, Hebron and Debir. Southern Palestine was now conquered from near Jerusalem to the desert in the south. Subsequently this conquest of the south country was completed by Caleb. He, with his nephew Othniel, took possession of the walled cities that had filled Israel with fear when the spies returned with reports of their great strength.

The Third Campaign.—The heathen tribes in *northern* Palestine were called together to defend their land, and were under the command of Jabin king of Hazor. They were encamped near Lake Merom. The Lord said to Joshua, "Be not afraid because of them; for to-morrow about this time I will deliver them up all slain before Israel." Joshua marched his army northward up the Jordan Valley and coming upon them suddenly, defeated them. To prevent them from

[1] Joshua 9. [2] Jerusalem.

making future attacks he burnt their chariots and cut the sinews of their horses. After making war a long time, Joshua captured the land and gave it for an inheritance unto Israel, "and the land rested from war." (Joshua 11 : 23.)

Questions.—1. What was the result of the second campaign? 2. By whom was it begun? 3. Where was the attack made? 4. How did Joshua meet the attack? 5. Describe the great battle in the valley of Ajalon. 6. How was the conquest of the south country completed? 7. Describe the beginning of the third campaign. 8. How did Joshua meet the enemy?

Dividing the Land Among the Tribes.—Before Israel had crossed the Jordan Moses unwillingly allowed two and a half tribes to settle on the east side in the rich pasture land taken from Og and Sihon.[1] Moses foresaw how even a narrow stream like the Jordan would separate the tribes from the rest.[2]

Map of Twelve Tribes.

Reuben's Portion.—Reuben obtained the land between Moab on the south and the upper end of the Dead Sea on the north. Thus Jacob's unstable and slack-handed oldest son, who ordinarily should have received a double portion, was settled in the most obscure and far-away corner of the country. Pisgah and Nebo were mountains in Reuben's inheritance. Heshbon, a Levitical city, Dibon,[3] Bezer, and Aroer on the Arnon were Reuben's towns. As the tribe seemed to care only for pasture lands, the towns often were in the hands of the Moabites.

Heshbon.

The Moabite Stone.

The Portion of Gad.—Gad's possession was the southern half of Gilead, a rocky pasture land and a region of refuge. The Jabbok runs through it for 70 miles. Succoth at the mouth of the Jabbok, and Peniel were towns known in the patriarchal period. The political centre of Gad was Ramoth-Gilead, a city of refuge. Here Ahab died in warfare, and here Jehu was anointed by Elisha.

Manasseh East of Jordan.—Of Joseph's two sons Manasseh was the elder and received a double portion of territory, though Ephraim through Jacob's blessing had the first place in Joseph's family.[1] The half tribe of Manasseh, east of the Jordan, possessed the upper half of Gilead and all of Bashan. This was the largest section of land given to any tribe of Israel. Gilead is hilly. Jabesh-Gilead was its capital. Mizpeh, the "watch-tower" where Jacob and Laban made a covenant, and Mahanaim, a Levitical city, where Ishbosheth, Saul's son, reigned and whither David fled from Absalom, were in this territory.

Unlike Gilead, Bashan is level and very fruitful in pasture and grain.

The Land West of Jordan. Judah.—When Reuben lost his birthright, Joseph received the double portion, but Judah obtained the first place. The ruling character of the great tribe of Judah are expressed by the symbol of the Lion. David and Christ "the Son of David," sprang from this tribe. Caleb, one of the ten spies, and the faithful companion of Joshua, was a member of the tribe of Judah. He received the city of Hebron as a special inheritance. Judah was given the southern part of Canaan, including the main mountain table-land whereon were Jerusalem, Bethlehem and Hebron; and the side hills and part of the Philistine Plain to the west, with the Dead Sea wilderness to the east. It was mainly this territory that afterward became Judea. (See Chapters VIII and IX.)

The property of Judah at first formed almost one-third of Palestine. Later one part of this went to Simeon and another part to Dan. There remained the "hill country," the pasture land to the south and west,

1 "The land promised to Abraham extended east to the Euphrates and much farther south than the utmost bounds of Reuben; but Lot's children, Moab and Ammon, had their possession on promised ground, and Israel was forbidden to displace them."—Macphail's *Historical Geography*, p. 47.

2 He may have intended to settle a portion of each tribe on either side of the river.

3 The famous *Moabite Stone* was discovered here at Dibon in 1868. It describes how Mesha, king of Moab, delivered his country from the reign of the house of Ahab. Mesha made Dibon his capital and set up this stone as a "Stone of Salvation."

1 Though Joseph's name does not appear in this division of land, each of his two sons, Manasseh the older, and Ephraim, the more warlike, had a share equal to the other tribes, because Joseph, by saving the family in Egypt, and as the older son of Rachel, became the patriarch or chief man of the household of Israel.—*C. E. Haupt*.

and a wild region along the Dead Sea. The Philistines refused to yield their land to the men of Judah for many generations.

Simeon and Levi.—Of Simeon and Levi Jacob had said, "I will divide them in Jacob and scatter them in Israel." The Levites had no lands as the other tribes had, but for them forty-eight cities in all the tribes and the surrounding fields were set apart. Simeon seems to have received cities out of Judah's territory. Beersheba and Ziglag were two of the cities assigned to Simeon.

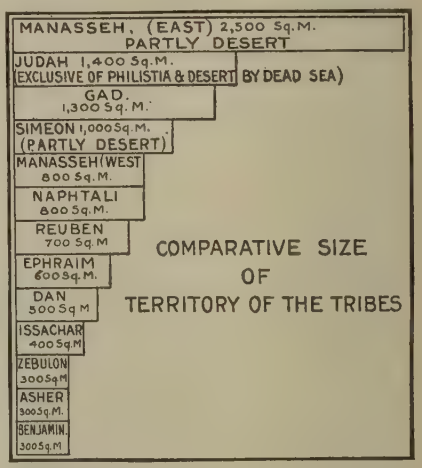
Benjamin.—The territory of Benjamin lay immediately north of Judah and south of Ephraim. It met that of Dan. The district is very mountainous. Jerusalem lay partly in Benjamin, and Bethel was in its territory. "Little Benjamin" was the bravest and best beloved of the tribes, though almost exterminated at one time. Saul, Jonathan, Mordecai and the Apostle Paul were of the tribe of Benjamin. Jericho, Gilgal (where the first Passover in Canaan was observed), Bethany, Michmash, Ai, Gibeon, Nob, the Bethhorons, Mizpeh and Ramah were in Benjamin, while Kirjathjearim was on the border between Judah and Benjamin.

The Territory of Dan.—When the tribes entered Canaan Dan was second only to Judah in numbers. Yet Dan's territory was small, and extended to the east of Judah and Benjamin. It was in the sidehills and on the plains. Dan mingled with the heathen and became idolatrous. The tribe was restless, bold and fond of display. Samson was its leading character. Joppa and Timnath were among its cities. In the days of the Judges a portion of the tribe migrated to the far north and occupied the town Laish at the main source of the Jordan. Therefore this northernmost town in the Holy Land came to be called Dan.

In the Vicinity of Ancient Dan.

Questions.—1. How many tribes settled on the east side of Jordan? 2. Describe Reuben's character and portion. 3. Describe the portion of Gad. 4. Describe the portion of east Manasseh. 5. What was the capital of Gilead? 6. What can you tell of the prominence of the tribe of Judah? 7. What companion of Joshua belonged to this tribe? 8. Describe the land allotted to Judah. 9. What did the tribe of Levi receive? 10. What was assigned to Simeon? 11. Where was the territory of Benjamin? 12. What was its character? 13. Mention some men and places belonging to Benjamin? 14. Tell what you can of the tribe of Dan and its territory.

The Portion of Ephraim.—Ephraim at the beginning held the first place[1] among the tribes in Canaan, and kept the Ark and Tabernacle in its territory for four centuries. The position of Ephraim was central and was regarded as the fairest in all Canaan. Within it lay the plain of Sharon and the city of the Tabernacle, Shiloh. The characteristic of the tribe of Ephraim was its quickness to become insubordinate and its spirit of independence. "To your tents, O Israel," was the cry raised on every slightest provocation. Joshua was one of the representatives of the best character of the tribe, and Jeroboam, first king of Israel, one of the worst. Ephraim was the leading tribe in the revolt against Judah, and all Israel is frequently termed "Ephraim" in the Bible. The fact is that in the first distribution of land the whole west country was given to Judah and Ephraim, and the territory of the other seven tribes, who did not receive their allotment until long afterward, was later on cut out of these two. Ephraim lost much more in this redistribution than Judah, and complained to Joshua. But Joshua told them that Israel had not done its duty in driving out the heathen from its territory, and that there was much land of the heathen that they might yet possess.



Ephraim's final portion was smaller than generally supposed and extended from Gerizim and the brook Kanah on the north to the brook Cherith on the south-east

[1] Joseph divided with Judah the rights of primogeniture which belonged to Reuben by birth. The patriarch Jacob himself divided this birthright of Joseph, giving Manasseh the double portion and Ephraim the first place.

with Benjamin on the south, and to the tribe of Dan on the south-west. The region was mountainous and fruitful. There were numerous upland plains and running springs. Shiloh, Gilgal which Elisha frequented, and Timnath-Serah where Joshua was buried, were in Ephraim. The whole country was called Mt. Ephraim.

Western Manasseh.—The representative man of the tribe of Manasseh was Gideon. In its worse aspects the character of the tribe seems to have been proud, selfish and violent; and on its better side fervent and self-devoted. Its land was located north of Ephraim and south of the plain of Esdraelon. Its northern border was the one that later divided Samaria from Galilee. Three capitals of Israel, Shechem, Tirzah and Samaria were in the territory of Manasseh. It included Mt. Carmel, Mt. Ebal and Mt. Gerizim within its limits. The plain of Dothan and town of Ophrah (Gideon's home), were within Manasseh. Bethshan, Taanach and Megiddo were on its northern border.

The Portion of Issachar.—Issachar received the rich and fertile plain of Esdraelon. But it did not fully possess its portion, for both the plain and the Jordan valley were held by the Canaanites. Issachar seems to have been a lover of peace, devoted to the soil, and "rejoicing in his tents." He is described by Jacob as a strong ass crouching between two burdens, *i. e.*, bearing them rather than throwing them off. But his territory has been called "the battlefield of nations" and was soaked with blood. The Scripture name for Issachar's portion is the valley of Megiddo.[1] Jezreel, Shunem, Nain and Endor were towns within Issachar's limits. Little Hermon, Gilboa and Tabor were mountains rising in the plain.

Zebulon.—The land belonging to the tribe of Zebulon was immediately north of that belonging to Issachar and comprised what was known later on as Lower Galilee. The three tribes that led the van in the march of Israel through the wilderness were Judah, Issachar and Zebulon. They marched together under the ensign of the Lion of Judah, and it is these tribes that are most closely associated with our Saviour's life. He was born in the land of Judah, and was brought up, taught and labored in the borders of Zebulon and Issachar. The tribe of Zebulon sent more men than any other tribe to place David on the throne. The land of Zebulon became known as Galilee of the Gentiles, because its inhabitants were brought into so much contact with the Gentiles. The main caravan route from the east and west for the world's traffic passed through Zebulon. Jonah was a prophet of Zebulon.

The Tribes of Asher and Naphtali.—The lands of these tribes were north of Zebulon. They comprised the northernmost portion of Israel (Upper Galilee) in the Lebanon region. Asher's land lay along the sea-coast from Mt. Carmel to Sidon, and its cities were controlled by the Canaanites and Phœnicians. The part of Asher that lived in the mountain ranges behind the coast mingled less with the heathen and remained more true to Israel. Tyre and Sidon were within the domain of Asher and should have been conquered and possessed by that tribe.

Naphtali lay to the east of Asher in the mountains of Lebanon, and extended south as far as the Sea of Galilee. Barak was one of Naphtali's warriors, and Elijah the Tishbite,[1] who fled for shelter to Gilead and sojourned there, probably was born in Naphtali. The most important towns of Naphtali were those on the coast of the Sea of Galilee.

The Tribe of Levi.—In the apportionment of the land the tribe of Levi received forty-eight cities. They were scattered throughout the land. Thirteen of them were for the priests, and thirty-five for the Levites. Six of the Levitical cities were selected as Cities of Refuge to which an innocent man-slayer might flee and be safe. There were three of the cities on each side of the Jordan, in the south, middle and north of the land. The cities were Bezer in Reuben; Ramoth Gilead in Gad; Golan in East Manasseh; Hebron in Judah; Shechem in Ephraim; Kadish in Naphtali. Both priests and Levites were to go up to Jerusalem to aid in the sacrificial worship, in regular course, when their period arrived.

When the idolatry of the golden calf was punished in the wilderness it was the tribe of Levi that rallied around Moses and executed the stern command of the Lord. Moses, Aaron, John the Baptist, and Barnabas the apostle were members of the tribe of Levi. The priests were the descendants of Aaron.

[1] Esdraelon is a Greek word derived from Jezreel, the name of the city which stood in the plain.

[1] Tishbi was about eight miles west of the south end of Lake Huleh.

Questions.—1. Describe the men and the possessions of Ephraim. 2. Describe the character of Manasseh and the land of western Manasseh, mentioning the various places in it. 3. Describe the land assigned to Issachar. 4. Describe the land of Zebulon. 5. What name was given to the land of Zebulon? 6. Describe the land of Asher. 7. Describe the country of Naphtali. 8. Tell what you can of the settlement of the tribe of Levi. 9. Why did the tribe of Levi receive such an inheritance?

WHAT IS THE PRACTICAL LESSON?

When the Lord thy God shall have brought thee into the land which he sware . . . to give thee great and goodly cities which thou buildedst not, . . . and wells digged, . . . vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full, then beware lest thou forget the Lord which brought thee forth out of the land of Egypt.—Deut. 6: 10–12.

CHAPTER XLII.

HISTORY, GEOGRAPHY AND GOVERNMENT OF THE JUDGES. PHILISTIA.

"In those days there was no king in Israel, but every man did that which was right in his own eyes."—JUDGES 17: 6.

"The Lord raised up judges, which delivered them."—JUDGES 2: 16.

The Chronology of This Period.—It has been stated in a former chapter that the Exodus took place about the year 1491 B.C. After leading the children of Israel through the wilderness for forty years, Moses died shortly before they crossed into Canaan, possibly in the year 1450 B.C. Joshua's Conquest of Canaan, and his rule in the land with his elders, may have embraced a period of thirty years. If so, Joshua died in 1420 B.C. The chronology between the date of the Exodus and the founding of Solomon's Temple, which is said to be a period of 480 years,[1] may be summarized as follows:

CHRONOLOGY FROM THE EXODUS TO SOLOMON'S TEMPLE 1491 B.C. TO 1000 B.C.

Exodus Begins		B. C. 1491
Israel Crosses Jordan		1451
Joshua's Conquest of Canaan to		1444
Rule of Joshua and the Elders to		1420
Othniel Begins to Judge		1394
Ehud " " "		1336
Deborah " " "		1296
Gideon " " "		1249
	Gideon Judges . 40 years	
Tola, Jair, Jephthath, Ibzan, Elon, Abdon		1209
Eli Begins to Judge		1157
	Eli Judges . . . 20 years	
Samson " " "		1137
	Samson Judges . 20 years	
Samuel " " "		1117
Saul Begins to Reign		1095
	Saul Reigns . . 40 years	
David " " "		1055
	David reigns . . 40 years	
Solomon " " "		1015
Temple is Begun		1012
		480 years

[1] I Kings 6: 1.

The Achievements of Joshua.—Joshua had divided the land among the tribes. He had dismissed the warriors from across the Jordan in peace to their homes. He had set up the Tabernacle at Shiloh. He had appointed the Cities of Refuge. Under the great oak at Shechem he had renewed the Covenant of the people with the Lord God. At two great gatherings of all Israel, which he held toward the close of his life, he tried to unite the people to make them promise to be faithful to their Lord God. Then Joshua died. He reached the age of 110 years, and was buried in his own city Timnath-serah in Mount Ephraim, which was his peculiar inheritance.

The Country After the Death of Joshua.—After Joshua died the government remained in the hands of the heads of the tribes and the Elders. So long as the generation lived that had been in the desert with Moses and Joshua and had seen God's great deeds there[1] the people remained true to their Covenant. But there came a change. Shortly after the death of Joshua all Israel united together in war against the tribe of Benjamin, and this is the last occasion for many hundred years on which all the people acted together. From now on every individual tribe attended to the enemies in its own neighborhood. The complete conquest of the land ceased to be the common concern of the nation. The Law given by Moses was not obeyed or executed. Tribes, neighborhoods and individuals carried

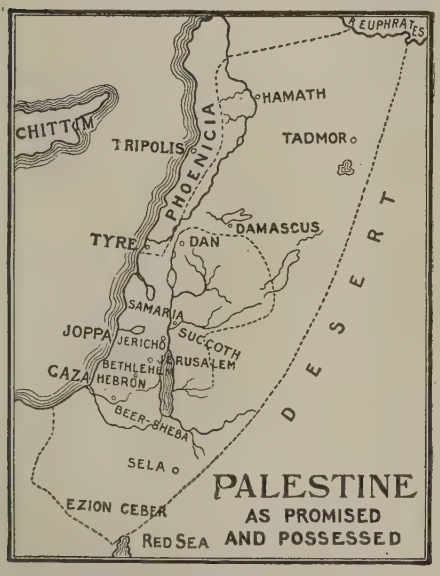
[1] Judges 2: 7.

out justice in their own individual way. The nation was without a head. "In those days there was no King in Israel, but every man did that which was right in his own eyes."

Naturally disorders and anarchy soon arose. Everywhere there were irregularities. Boundaries were not well settled. The tribe of Dan was squeezed in between the sea and the mountains, and part of it emigrated to the extreme north.

Israel's Enemies.—The heathen tribes had given up their land to Israel unwillingly. Yet Israel had permitted many of these enemies to remain in their midst, instead of exterminating them as God had commanded.

Nearly the whole of the sea coast, all the strongholds in the plains of Esdraelon, the invincible fortress of Jebus in the heart of the country, a number of mountain fortresses scattered throughout the land, and particularly the whole confederacy of the five Philistine cities in the southeast, were still in the hands of the heathen. Each of these spots was a source of danger and local war.



N. B.—The outer dotted line indicates the land as promised; the inner dotted line indicates the portion of it actually possessed.

Questions.—1. When did the Exodus take place? 2. When did Moses die? 3. When did Joshua die? 4. Between what two events is there an era of 480 years? 5. Mention the events with their time and periods, in the table of chronology. 6. Narrate the achievements of Joshua. 7. Describe the condition of the country after Joshua died. 8. Where were Israel's enemies to be found?

Decline of Faith and Patriotism.—Many of the Israelites fell away into the customs of the heathen around them. They failed to go to the Tabernacle at Shiloh to worship. They intermarried with the ungodly and heathen Canaanites, held business intercourse with them, and gradually adopted their lax ideas and views. It was only when God punished them by allowing the heathen nations to oppress and enslave them, that the Israelites came to their senses. Ten times we read in the book of Judges that "Israel did evil in the sight of the Lord," and that then in their distress "The children of Israel cried unto the Lord."

Questions.—1. What did many of the Israelites do instead of remaining loyal to God and their own people? 2. Give instances of their faithlessness. 3. What brought the Israelites to their senses? 4. What do we read in the Book of Judges respecting the conduct of the Israelites? 5. How often do we read this? 6. What did Israel do in its distress?

The Judges.—From the times of Joshua to those of Saul what government there was, was in the hands of the *Judges*. These were men whom God raised up to meet the hour. They who gained their position not by any succession or appointment, but through their personal influence and character. Most of them ruled over a small region and were kept busy repelling the foreign invasions and local uprisings of the heathen, and in warding off the subjugation to which Israel was exposed. In some cases the Judge was a civil ruler, settling difficulties and punishing the guilty, but often he rose as a great champion of the people against the ungodly in and outside of Israel. At times the Judge was a prophet, like Samuel, and led in holy affairs. These judges, aroused by the Spirit of Jehovah, turned back the hearts of the people to their God, called to mind His past dealings with them, and caused them to break the hostile yoke under which they were suffering.

Names of the Judges.—The periods of oppression under which Israel suffered generally are reckoned as seven, and the judges at fifteen. The following are the names of the judges:

1. Othniel.
2. Ehud.
3. Shamgar.
4. Deborah and Barak.
5. Gideon.
6. Abimelech.
7. Tola.
8. Jair.
9. Jephthah.
10. Ibzan.
11. Elon.
12. Abdon.
13. Samson.
14. Eli.
15. Samuel.

Questions.—1. What were the Judges? 2. How did they gain their position? 3. What was the extent of their rule? 4. What was said of their work? 5. To what high positions did they occasionally rise? 6. How many were the periods of oppression? 7. How many judges are usually counted in this period? 8. Give as many of their names as you can.

The Oppressions.—The first occasion to call forth a judge was shortly after Joshua's death. The distant king of Mesopotamia seized the land and held it for eight years. He was driven out by the still leading tribe of Judah, with Othniel, the relative of Caleb, at its head. (Judges 3: 1–11.) The period of Othniel was from 1394 to 1336 B.C.

2. Sometime afterward there was a hostile attack from the east, made by the neighboring Moabites along the Dead Sea, in alliance with the wandering Ammonites still farther eastward, and the Amalekites of the desert. Their king Eglon seized Jericho and from there ruled and oppressed the country of Benjamin and Judah and central Palestine. Ehud, a young man from the tribe of Benjamin, became the second deliverer. He slew Eglon, and called the Israelites to Mt. Ephraim for battle. When he descended upon the Moabites the latter fled and were caught and decisively defeated at the fords of Moab on the Jordan. Israel now had rest for eight years,[1] bringing the period up to about 1300 B.C.

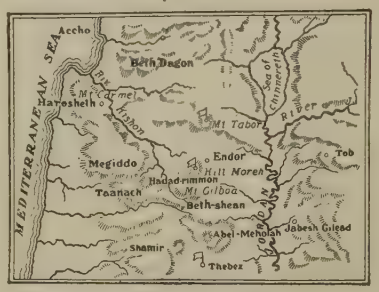
The Territory of the Second Oppression.

Questions.—1. What invaders came in shortly after Joshua's death? 2. Who repelled these invaders? 3. Who was Othniel? 4. What were the probable limits of his period? 5. From what tribes did the next attack on Israel come? 6. What was the name of their king? 7. What did he do? 8. Who killed King Eglon? 9. What did Ehud do after the King's death? 10. For how long a period did Israel rest? 11. To what time does this now bring us?

3. The power of the Philistine confederation of five cities on the low-lying plains of the Mediterranean began to show itself in the west. These Philistines made a raid across the frontier and up into the mountain region of Judah. They were beaten back by Shamgar, the third judge, with a hastily collected army of farmers, whose only weapons were ox-goads. (Judges 3: 31.)

The Philistine Confederation and Judah.

4. Now came the final uprising of the Canaanites. They gathered in the north. Their capital was at Harosheth, on the edge of the plain of Esdraelon. Under Deborah, the fourth judge, and Barak of the tribe of Naphtali, the Israelites poured down from Mt. Tabor upon the Canaanites. By the waters of Kishon Israel and Canaan met together for the last time in battle. The power of the Canaanites was broken forever. (Judges 4, 5.) The end of this period was about 1250 B.C.



Scene of the Uprising of the Canaanites Against the Israelites.

Questions.—1. From what quarter did trouble next arrive? 2. How did the Philistines enter Judah? 3. Who beat the Philistines back? 4. What sort of weapons did his army possess? 5. Where did the final uprising of the Canaanites occur? 6. Where was their capital? 7. What was their chief military post? 8. Where was Harosheth? 9. Under what Judges did the Israelites finally break the power of the Canaanites? 10. About what time did this period terminate?

5. Then followed a much greater invasion from the east than that made years before by Moab. The wild Midianite hordes from the desert overran all the central portion of the land. The Israelites were compelled to hide in the caves of the mountains. Gideon, the fifth judge, gathered an army on Mt. Gilboa and with his chosen three hundred rushed upon the vast Midianite host at the foot of Little Hermon or Moreh. The Midianites fled down the Vale of Jezreel past Bethshan to the Jordan Valley. At the fords of the Jordan they were

Ophrah.

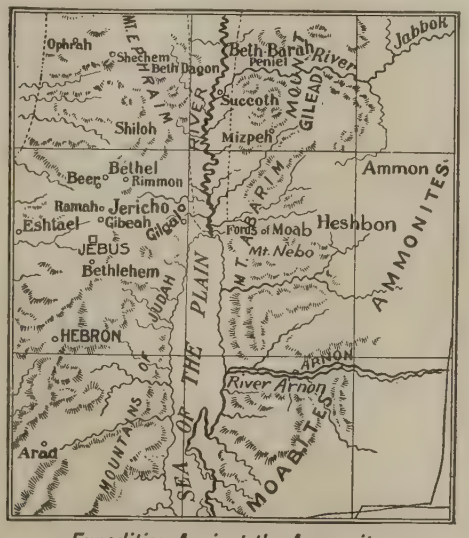
[1] Judges 3: 12–30.

intercepted by the men of Ephraim, who captured and slew many. Gideon pursued them east of the Jordan to Succoth and Peniel in the valley of the Jabbok and moving swiftly ahead and around them attacked them on the east at Karkar and destroyed them. (Judges 6–8.) The end of this period is 1209 B.C.

After Gideon's death his son Abimelech, who was not divinely called, exercised rule over a small district around Shechem. He is termed "the bramble king." (Judges 9.) Tola, the seventh judge, ruled at Shamir in Mt. Ephraim. (Judges 10 : 1–2.) Jair, the eighth judge, lived east of the Jordan in Mt. Gilead. (Judges 10 : 3–5.)

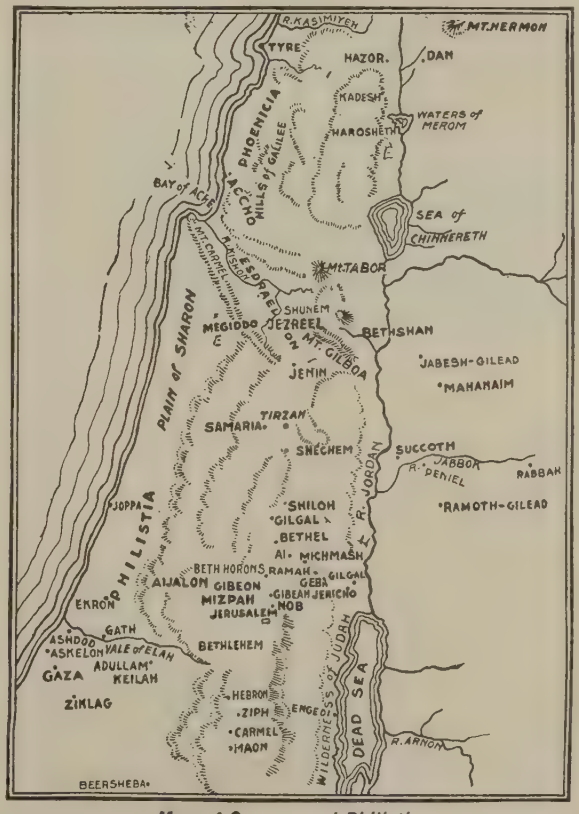
Questions.—1. Describe the invasion of the Midianites. 2. Who defeated them? 3. Where did he rush upon them? 4. Whither did they flee? 5. Where were they interrupted and by whom? 6. How far east of the Jordan did Gideon pursue them? 7. Where were they destroyed? 8. About what time does this period terminate? 9. Who was the son of Gideon and over what district did he rule? 10. How was he denominated? 11. Who was the seventh Judge and where did he rule? 12. Who was the eighth Judge and where did he live?

6. The tribes east of the Jordan had been oppressed by the Ammonites for eighteen years. Then the Israelites under Jephthah gathered in Gilead at Mizpeh, and advanced against the Ammonites. The Ammonites were defeated at Aroer, and their land was laid waste almost to Heshbon. On Jephthah's return the haughty Ephraimites attacked Gilead and many thousands of them were slain at the fords of the Jordan, where they tried to cross after having been defeated. Jephthah was the ninth judge. Ibzan from the region north of Carmel was the tenth. Elon from the tribe of Zebulun was the eleventh. And Abdon from Ephraim was the twelfth. (Judges 10–12.) The end of these periods is 1157 B.C.



Expedition Against the Ammonites.

7. The Philistines became more and more powerful and oppressive after the middle period of the Judges. It was the last, longest and worst of the Israelitic oppressions. Throughout the judgeships of Eli, the thirteenth judge, of Samson the fourteenth, of Samuel the fifteenth and last of the judges, and during the forty years of Saul's reign, the land of Israel remained more or less under Philistine oppression. During the reign of Saul Philistine garrisons manned strong positions throughout Israel,[1] and it was only under the strong government of King David that the Philistine yoke was at last completely thrown off.



Map of Canaan and Philistia.

Questions.—1. For how long had the tribes east of Jordan been oppressed? 2. Who had been oppressing them? 3. Where did Israel gather? 4. Who was the Judge that led Israel into battle? 5. Where were the Ammonites defeated? 6. How far was the land laid waste? 7. What happened to Ephraim on their return from this expedition? 8 Mention some of the Judges following Jephthah. 9. About what time did this period terminate?

[1] As at Bethel (1 Sam. 10 : 3–5) and at Gebal (Sam. 13 : 3.)

PHILISTIA.

The Land and Its People.—The Plain of Philistia is a fine rolling country from ten to twenty miles wide and about forty miles long, extending from Joppa in the north to below Gaza in the south. It lies along the Mediterranean in the south-western part of Canaan. On this seaside plain the army of Israel's soldiers, when they came to possess the Promised Land, found a strong and warlike nation, called the Philistines. Theirs was a fertile and pleasant region, and five central walled cities had been built. These were *Ga-za*, *Ash-dod*, *Ash-kelon*, *Gath* and *Ek-ron*.

The people of Philistia were able to cultivate the soil, loved to trade with one another, and were not afraid to go to war for their country.

The Philistines are thought to have been descendants of Ham, (Gen. 10: 14), but they lived in Canaan before Abraham came. They were so brave and strong that the Greeks named all "Palestine," (or Canaan) from this country of the "Philistines." For many generations the soldiers of Israel could not fully conquer these bold defiant men, some of whom were of great size and very strong in battle. Each side gained its victories. Judah, Simeon and Dan were the three tribes nearest to the Philistines.

Philistia.

Questions.—1. What was the last and the worst of Israel's oppressions? 2. During what whole periods did Israel remain more or less subject to the Philistines? 3. When was the Philistine yoke finally thrown off? 4. Describe Philistia. 5. What were its principal cities? 6. What were the occupations of its people? 7. From whom were the Philistines thought to have descended? 8. What three tribes of Israel were nearest to the Philistines?

Eli and the Philistines.—The Philistines often carried their idols to war with them, hoping by their help to gain the victory. Toward the close of the rule of Eli, who was both high-priest and judge, and who lived at the Tabernacle at Shiloh, the Israelites went out against the Philistines to battle and pitched their camp at Ebenezer, while the Philistine camp was at Aphek. Israel was defeated, and hoping to retrieve its fortune, it took the Ark of the Covenant out of the Tabernacle and carried it into battle. It was captured by the Philistines and kept in several cities of their land for seven months, but was finally restored to Israel.[1] When the tidings of the defeat of Israel was carried by a Benjaminite to Shiloh, Eli fell off his seat by the side of the gate and died of a broken neck. The end of this period is 1137.

Samson and the Philistines.—Samson sprang from the tribe of Dan, located in the foot-hills of the Shephelah east of Judah and Benjamin, and close to the Philistines. He was born at Zorah, a town of Judah reckoned to Dan. In the hills and valleys of his own western neighborhood, and in the adjoining land of the Philistines, without army, plan or followers, he executed his deeds of bravery. At Timnath he smote the Philistines,[2] and again at Lehi;[3] and still again at the temple at Gaza at his own death.[4] From Zorah on the hills above, the vines in the famous vineyards of Timnath and of Sorek on the slopes of these hills, and the cornfields of Philistia stretched in one unbroken expanse, were visible. The end of this period is 1117.

Map of Philistia.

Questions.—1. Describe the going out of the Israelite to battle against the Philistines at Ebenezer. 2. Who was Judge at this time? 3. What did the Israelites do in the attempt to retrieve their fortunes? 4. What did the Philistines capture? 5. Describe the death of Eli. 6. Name the tribe and locate the birthplace of Samson. 7. Mention some of the deeds of Samson. 8. What is the probable end of this period?

Samuel the Judge.—Samuel was a leader of Israel inferior only to Moses. The decline and fall

[1] 1 Sam. 6.
[2] Judges 15: 1–8.
[3] Judges 15: 9–20. The location of the place is unknown.
[4] Judges 16.

of the worship at Shiloh[1] at this time, and the ceasing of the Tabernacle to be the religious centre of the nation were the termination of the first period of Israel's national history, which lasted from Moses to Eli. It had been a period of confusion, of disorder, of oppression and deliverances. As the central sanctuary now no longer existed, the law of Moses to offer sacrifices only at the Tabernacle was not observed. Samuel himself offered sacrifices at Ramah,[2] Bethel,[3] and Gilgal.[4] "Shiloh was gone, Shechem was gone, and Jerusalem had not yet come." A beginning and centre of national life was now awakened in the person of Samuel. He was the judge of the whole nation. Samuel was the last of the judges and the first of the prophets. He was born at Ramah, north-west of Jerusalem, was brought up in the Tabernacle at Shiloh, ruled at Mizpeh, and judged at Bethel, Gilgal, and Beersheba in the south, where his sons were his deputies. The great and only warlike event of his rule was the victory over the Philistines and the Canaanites at Mizpeh, whose name therefrom was changed to Ebenezer. A large portion of territory in the plain of Philistia was recovered for Israel by this battle.

The growing tendency toward a more settled form of government, the wise rule of Samuel over the whole people, and the example of the heathen nations who had a king at their head, led to a strong desire in Israel to possess a king. The evil deeds of Samuel's sons increased this desire, and Samuel the judge and prophet, at the people's demand and against his own judgment but in the name of the Lord anointed Israel's first king.[1] The end of this period is 1095 B. C.[2]

Questions.—1. To whom only was Samuel second as a leader of Israel? 2. What was the condition of the Tribes during the whole period of the Judges? 3. Where did Samuel offer sacrifice? 4. In what way did Samuel unite the nation? 5. Where was Samuel born? 6. Where was he reared? 7. Where did he rule? 8. Where did he judge? 9. Where did his sons rule as deputies? 10. What was the great military event of his reign? 11. What territory was recovered for Israel, as the result of this battle? 12. What led to Israel's desire for a king? 13. What did Samuel do as the consequence of this desire? 14. About what time did this period terminate?

WHAT DO WE LEARN FROM THIS LESSON?

Faith is the substance of things hoped for, the evidence of things not seen . . . Time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, . . . and of Samuel . . . who through faith subdued kingdoms, wrought righteousness, obtained promises.—Heb. 11: 1, 32, 33.

CHAPTER XLIII.

THE KINGDOM OF SAUL, AND THE RISE OF DAVID.

"And there they made Saul king before the Lord in Gilgal."—1 SAMUEL 11: 15.

Chronology from King Saul to King Solomon.—King Saul began to reign B.C. 1095, and reigned for forty years. King David began to reign B.C. 1055, and also reigned for a period of forty years. But the first seven years of David's reign was over Judah only at Hebron; while the last thirty-three years of his reign was over all Israel at Jerusalem. King Solomon began to reign B.C. 1015 and reigned to B.C. 985, a period of thirty years. The Temple was begun in the

[1] The Tabernacle itself was transferred from Shiloh, as a place now rejected of God, to Nob in the tribe of Benjamin.

[2] 1 Sam. 9 : 13.

[3] 1 Sam. 10 : 3.

[4] 1 Sam. 11 : 15; 15: 21.

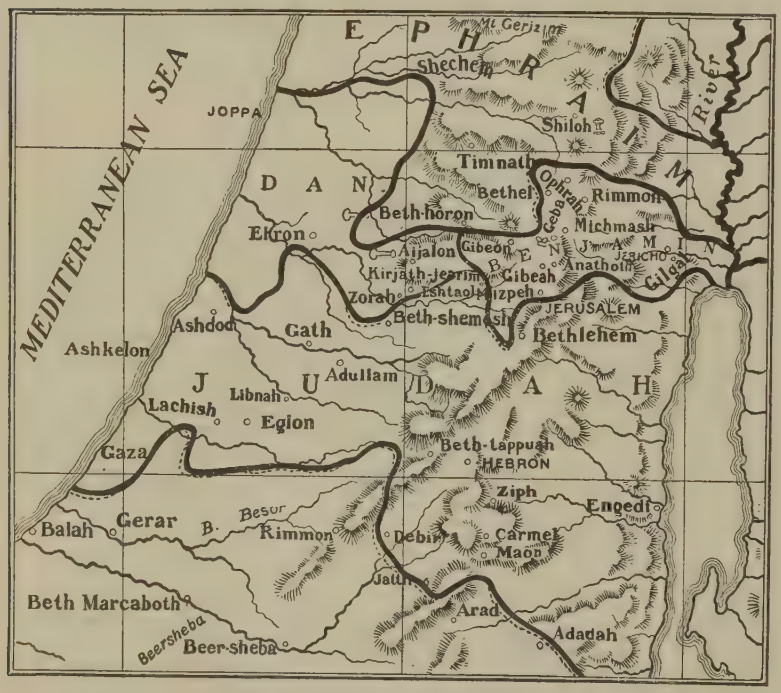
[1] Whom the latter rejected and anointed David the people's second and greatest king.

[2] All the dates of these periods are more or less conjectural. For convenience we have assumed that Saul ruled in 1095 B.C., as the concluding point of a round period of 400 years. The dates in this chapter would bring the crowning of Saul down to 1054 B.C., forty years later.

fourth year of King Solomon's reign, that is in 1012 B.C.[1]

The following is the Table of Chronology for this period:

Coronation of Saul	B. C. 1095
David and Goliath	B. C. 1063
Saul Slain	1055
Accession of David	B. C. 1055
Jerusalem Captured	1048
Ark Brought to Zion	1042
Conquest of Syria	1045
Absalom Slain	1023
Accession of Solomon	B. C. 1015
Temple Begun	1012
Visit of Queen of Sheba	990
Death of Solomon	B. C. 975



Map of the Kingdom of Saul.

The Appointment of Saul.—The Philistines had forced their way into the heart of southern Palestine. At Geba or at Ramah there was at that time a garrison of Philistines; at Michmash another; at Gibeah a third. They set up their heathen god Dagon almost in the Jordan Valley. The Israelites had scarcely a sword or spear to their name. As the strongholds of the Philistines were on the territory of the tribe of Benjamin, it was natural that the new king, who was to lead the Israelites in war, should also be from that tribe. Judah and Ephraim and Manasseh would be satisfied in the choice of a king from the weak tribe of Benjamin, which lay between them and was the centre of the Philistine invasion.

"Against the giant Philistines a giant king was needed." Such a one was found at Gibeah, four miles north of Jerusalem, in the person of Saul. He came from a numerous and wealthy family, and his work and battles centered round about his own home and tribe. He was anointed one morning at daybreak, near the town of Ramah, by the Prophet Samuel. Soon afterward Samuel gathered an assembly at Mizpeh and introduced Saul to the people as their king. The people were very enthusiastic. They saw that he towered head and shoulders above all others. As king he had a gigantic spear and armor, that were like those of Goliath. He was a host in himself. When he saw any strong or valiant man he took the man into his army.

Not long after his selection as king, the news came to the tribe of Benjamin that their kinsmen beyond the Jordan were being attacked by the old enemies of Israel, the Ammonites, whom the Judge Jephthah had driven back in a former generation, and that the people in the town of Jabesh had been slain. Saul at once rose in flaming enthusiasm, gathered a large army, and in a single battle at Bezer in Gilead completely scattered the host of the Ammonites.[1]

After this great victory Saul was publicly inaugurated as king with rejoicing. But Israel could not crown its king at any of the old sanctuaries in their country. Bethel, Mizpeh, and Shiloh were deserted. The Philistine was in the heart of the land. And therefore it was necessary to inaugurate Saul down in Gilgal on the borders of the Jordan.

Jonathan's Victory at Michmash.—King Saul leaning on his gigantic spear, stood on the heights of his native tribe with his small but faithful band of six hundred and with Jonathan his son wept loud over the misfortunes of his kingdom. The Philistines had a garrison at Geba near Saul's capital at Gibeah, at

[1] These are traditional dates based on Ussher's system. Newer investigation seems to show that David began to reign in B.C. 1009, Solomon from B.C. 969 to B.C. 939, and that the Temple was begun in B.C. 965.

1 Samuel 11.

Bethel, at and on the other heights of the Israelites' mountain country. The two great passes of his own tribe, Beth-horon and Michmash, were occupied by the hostile garrisons. But Jonathan with an act of single-handed heroism attacked the Philistines at Geba and again at Michmash, after climbing up the rocky height to the latter fortress. The Philistines were seized with fear and were driven clear across from Michmash to Bethhoron and down this rocky defile into the valley of Ajalon. The victory was decisive for a long time.

Gorge of Michmash.

Warlike King Saul.—The king now established a body-guard selected from his own tribe to be always about his person. These soldiers were remarkable for their stature and beauty. At their head was the highest officer of the kingdom, the position which David subsequently held. "The king himself was always seen with his tall spear by his side, in repose, at his meals, when sleeping, when in battle. He wore a diadem round his head, and a bracelet on his arm. His victories soon fulfilled the purpose for which his office was created. Moab, Edom, Ammon (see map, p. 163), Amalek, and even the distant Zobah felt his power. The Israelite women met him on his return from his wars with songs of greeting, and eagerly looking out for the scarlet robes and golden ornaments, which he brought back as their prey."

The Downfall of King Saul.—After a time Saul assembled his army in the southern part of Israel, to attack the Amalekites, the border-warfarers in the southern desert. He marched into their country, destroyed their principal city, laid their territory waste, and brought back their king a prisoner. But this victory was the beginning of Saul's downfall. God had commanded him to destroy the Amalekites and their possessions. As he marched back through Judea and brought plunder and the kingly prisoner with him, Samuel met him at Gilgal and rebuked him in God's name for his disobedience.

Questions.—1. Mention the places where the Philistines had possession of strongholds in Palestine. 2. From what place did King Saul come? 3. Where was the centre of his reign? 4. Describe his personal appearance. 5. What news came to Israel shortly after Saul had been selected as king? 6. What did Saul do? 7. Where was Saul crowned? 8. Why was he not crowned at Bethel, Mizpeh, or Shiloh? 9. Why was Saul discouraged? 10. What did his son Jonathan do? 11. Whither were the Philistines driven? 12. Describe Saul's body-guard. 13. Describe the king himself. 14. From what nations did he gain victories? 15. Describe his attack on the Amalekites. 17. In what way did King Saul disobey.

Samuel had already turned to David the shepherd boy at Bethlehem and anointed him in place of Saul when Saul's army again went forth to battle with the Philistines. This time the opposing armies were encamped opposite each other across the valley of Elah, and here David appeared in camp for the first time, and met and vanquished Goliath. The Philistines fled and the Israelites pursued them as far as the gates of Ekron and Gath. After this victory David was taken by the king into his own house at Gibeah, but soon became an object of hatred and suspicion to Saul and was obliged to flee.

Gath, Valley of Elah.

Questions.—1. To whom did Samuel turn as the future king of Israel? 2. Where did David first appear in Saul's army and vanquish Goliath? 3. Whither did the Israelites pursue the Philistines as the result of Goliath's downfall? 4. Where was David taken by King Saul after the victory over Goliath?

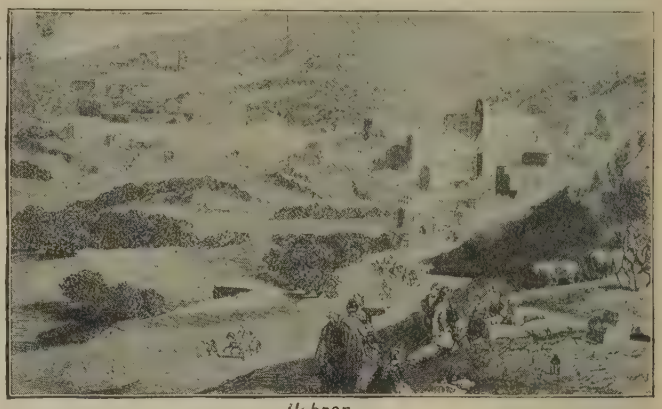
Saul's Pursuit of David.—David fled first to Ramah, and remained there with Samuel and the sons of the prophets. Then he escaped back again to Gibeah, Saul's capital, for a few days and bade farewell to Jonathan. He then proceeded a few miles further south to Nob, where the Tabernacle stood. From Nob he hastened all the way down to Gath, the capital of the Philistines. As he was suspected by the latter he hid himself in the cave of Adullam, in the valley of Elah, where it runs through the Shephelah. Here a force of men joined him and his parents and brothers came to him. To provide a safe refuge for his parents

he traveled clear across the southern part of Judea eastward and entered the land of Moab below the Dead Sea, and abode in a place called "the hold" in Mizpeh of Moab.

By the advice of the prophet Gad, David led his little army back to Judah in the neighborhood of Hebron, where he moved from place to place for quite a time. First he abode in the forest of Hareth, in the mountains near Hebron. Then he went to Keilah to defend the land from the Philistines, but learning that the people in the neighborhood were about to betray him to Saul, David fled in haste into the great wilderness of Judea. Here in the wilderness of Ziph, southward from Hebron, he remained for a long time. When the people in Ziph were about to betray him to Saul, he again fled to the mountain of Maon in the wilderness seven miles south of Hebron. From Maon he went to the heights about Engedi at the Dead Sea. He was now hotly followed by Saul. He was driven "as a bird to the mountains." On two or three occasions the pursuer and pursued caught sight of each other. Here he spared the life of Saul in the cave. Returning to the neighborhood of Maon, David spared Nabal and received presents from Abigail. By moonlight he went into the centre of Saul's camp and spared Saul's life a second time.

Questions.—1. Why was David obliged to flee from the court of Saul? 2. Whither did he go? 3. Why did he return after a few days to Saul's capital? 4. On leaving Gibeah where did he go? 5. Whither did he hasten from Nob? 6. Where did he take refuge after leaving Gath? 7. Who joined him in this cave? 8. Whither did he now go in order to provide refuge for his parents? 9. Whither did Gad advise him to return? 10. In what forest near Hebron did he remain? 11. Into what wilderness did he go after leaving Keilah? 12. Why did he leave the wilderness of Ziph? 13. Whither did he go from Ziph? 14. Whither did he go from Maon? 15. What thrilling incidents occurred upon the heights and in the defiles of Engedi? 16. Where did David spare Nabal? 17. Where did he go by moonlight and whose life did he spare?

Finding there was no safety for him in Judah while Saul lived, David again fled to the Philistine capital Gath, where this time he was received kindly because he was known to be the enemy of Saul. The king of Gath gave him Ziklag, on the south of Judah (see map, p. 163), as his city, where he lived during the latter part of Saul's life. When the Philistine army went up to battle against Saul, David accompanied it to Mount Ephraim, but was sent back by the Philistines for fear he might not remain true to them. When on his return he reached Ziklag and found it had been plundered by the Amalekites, he pursued the latter and secured much booty, which he distributed in Judah after Saul's



Hebron.

death. At this time he went up to Hebron, where he was made king of the tribe of Judah.

Questions.—1. Why did David flee to Gath? 2. What city did the king of Gath give him as a residence? 3. Where was this city? 4. How far did David accompany the Philistine army in the expedition of the latter against Saul? 5. Why was David sent back by the Philistines? 6. What did he find on his return home to Ziklag? 7. What did David do to the Amalekites? 8. Why did he now go up to Hebron?

The Death of Saul.—After a long reign of forty years in which seasons of joy gave way more and more frequently to days of gloom, the final campaign of Saul against the Philistines was ushered in. The latter had driven the Israelites from the hills of Judah. They had marched northward from Aphek in the tribe

Little Hermon.

of Benjamin to the plain of Esdraelon and pitched their camp on the southern slope of Little Hermon near the

town of Shunem. On the opposite side on the height of Mt. Gilboa (see map, p. 163) was the Israelite army. When Saul made his night journey to the witch of Endor he must have gone all the way round the Philistine army. The next day the battle was fought. The king's three sons and his armor bearer fell dead. He himself was mortally wounded. When the following day dawned the enemy found the corpses of the father and of his three sons. The news of victory was carried to the Philistine capital Gath and announced in the streets of Ashkelon. The daughters of the Philistines rejoiced at the great retribution which atoned for the loss of Goliath of Gath. As the Israelites once carried off Goliath's head and his sword to their sanctuary, so the head of Saul was now cut off and set up in the temple of Dagon at Ashdod, and the bodies of the Israelitish king and his sons were hung on the walls of the Canaanite city of Bethshan (see map, p. 163). The inhabitants of Jabesh in Gilead, whom Saul had rescued in his earlier days, heard of this sad fate. At once they crossed the Jordan at dead of night and carried off the royal bodies, burying them with honor.

Questions.—1. How long did Saul reign? 2. Against whom was his final campaign? 3. How did the Philistines get into the plain of Esdraelon? 4. Where did they pitch their camp? 5. Near what town was the camp? 6. Where was the army of the Israelites? 7. How only was it possible for Saul to have reached the witch of Endor? 8. What was the result of the battle on Mt. Gilboa? 9. Whither was the news carried? 10. Why were the Philistines glad? 11. What was done to the bodies of Saul and his sons as a retribution for the death of Goliath? 12. Where were the bodies of Saul and his sons hung on the walls? 13. Who rescued and interred these bodies?

WHAT IS THE PRACTICAL LESSON?

They also that seek after my life lay snares for me. . They that hate me wrongfully are multiplied. . Make haste to help me, O Lord my salvation.—Psalm 38: 12, 19, 22.

CHAPTER XLIV.

THE EMPIRE OF DAVID AND SOLOMON.

"Go forth, O ye daughters of Zion, and behold king Solomon with the crown."—Song of Solomon 3: 11.

David the King.—As the circle of Saul's power had been in the towns of the tribes of Benjamin, so the centre of David's earlier power was round about Bethlehem, his birthplace.[1] Through Bethlehem he gained that hold on the tribe of Judah which rendered him secure among the hills and deserts of Judah, during his flight from Saul and during the early period of his reign at Hebron. With the Philistines in possession of the centre of Israel's land, and with Saul's son setting up a dominion east of Jordan, David's kingship for the first seven years and six months of his reign was confined to the territory of Judah. He was formally anointed king by the tribe of Judah with Hebron as his capital. Hebron was the ancient sacred city of the tribe, the burial-place of the patriarchs and the inheritance of Caleb. Once established at Hebron, David waxed stronger and stronger. There were many conflicts between his army and that of Abner, who was the supporter and defender of Saul's sons. At last both Abner and the son of Saul were murdered though not

[1] David clung to his early associations and associates through life. He never forgot the flavor of the water from the well of Bethlehem.

by David's desire or consent, and Joab became the powerful general of David.

Hebron.

Questions.—1. What town was the center of David's earlier power? 2. Over what part of Israel was David king after his flight? 3. How long did he reign over the territory of Judah? 4. Where was the capital? 5. For what was Hebron distinguished? 6. With whom was King David in conflict? 7. How did the conflict end? 8. Who became David's general?

The Empire of David.—David was now accepted as king by all the twelve tribes. But his territory in many places was in the hands of the Philistines and Canaanites. The great fortress of Jebus in the centre of the land had never been captured by the Israelites. David took it by storm, and made it his capital calling it Jerusalem. From this time on "The City of David" has been famous in the history of the world. The neighboring nations beheld David's growing greatness with awe and jealousy. The Philistines came up and fought two battles near Jerusalem and were utterly defeated. David then marched down upon the Shephelah and the Philistine plain. He captured Gath and subdued the Philistine cities so completely that they gave no trouble to Israel for centuries thereafter. Tyre in the north now allied herself with the new empire of David, and sent cedar-wood for the building of David's capital. David himself with great ceremoniousness brought up the Ark from the little town of Kirjath-jearim on the outskirts of the hills of Judah to Jerusalem. The latter from that day onward became "The Holy City." Now at last the wanderings of the Ark were over. David placed it in the new Tabernacle which he had erected for it on Mt. Zion.

Questions.—1. By whom was David now accepted as king? 2. What was his first great military act? 3. How has Jerusalem since been known? 4. What was the result of

Kirjath-Jearim.

his war upon Philistia? 5. What was the relation of the kingdom of Tyre to David's empire? 6. How did David make Jerusalem "the Holy City"?

Organization of the Empire.—David soon became a king like the great oriental sovereigns of Egypt and Persia, with a regular organization of court and camp, and with a territory which for the first time corresponded to that which God had promised to the chosen people in the day of Abraham.

At the head of the new empire was the royal family of the House of David. David himself traveled in royal state and sat on a throne in a separate chamber of the palace.

The Army of David.—The "Host" consisted of all Israelites capable of bearing arms. They were divided into twelve divisions, each of the divisions to serve for one month. Joab was the commander-in-chief and had an armor-bearer of his own. The body-guard of David, which seems to have been composed partly of foreigners, was commanded by the heroic Benaiah, the son of the chief priest. David's old veterans, the force of Six Hundred, were commanded by Abishai, his nephew. Among these veterans was Uriah the Hittite.

David also set up agricultural, financial, judicial, tribal and religious heads of departments. Gad and Nathan were the king's constant advisers.

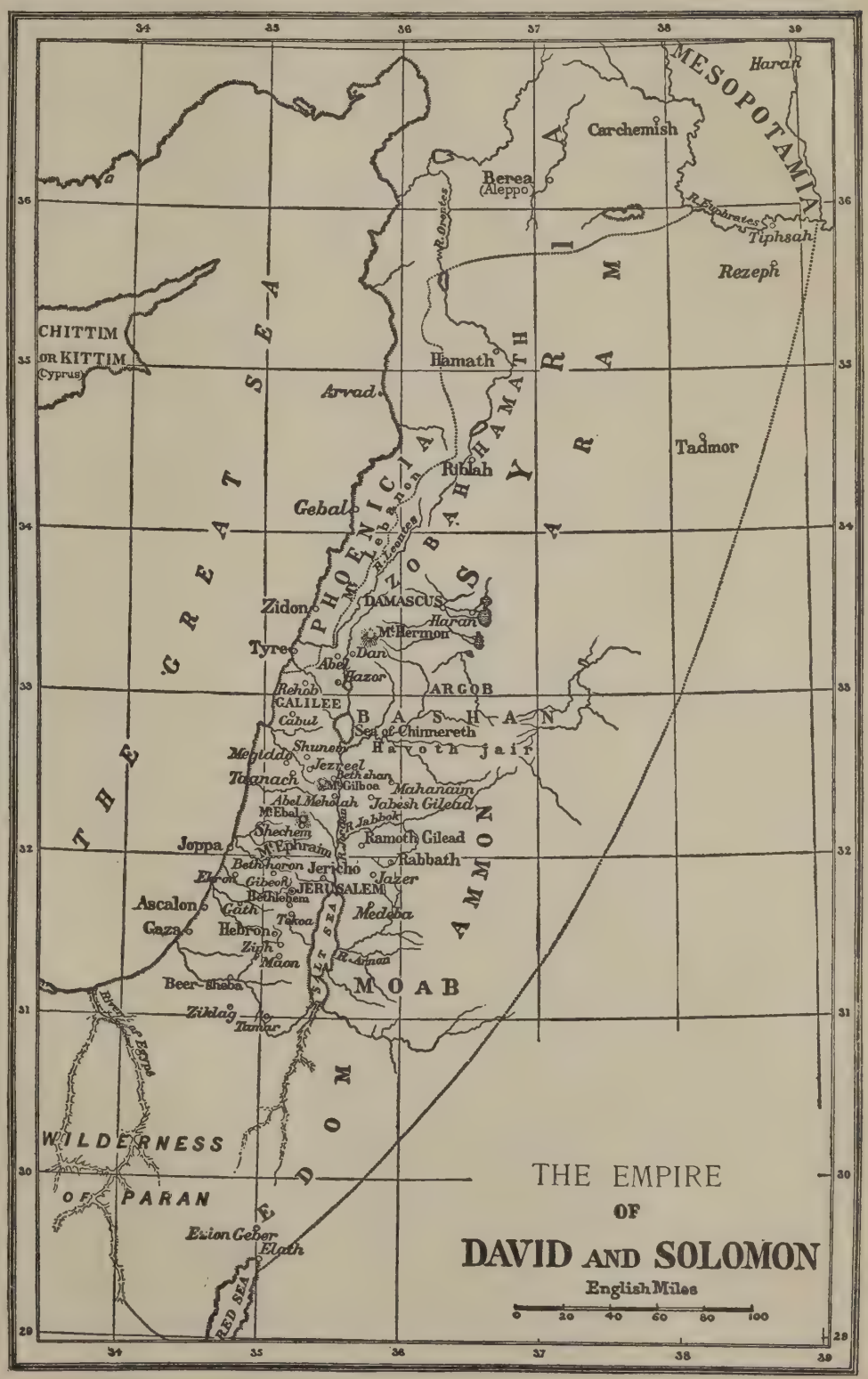
Questions.—1. With what promise did the territory of Israel for the first time correspond? 2. With what neighboring kingdoms could the empire of Israel now be compared? 3. How many divisions were there in David's army? 4. How

long did each division serve? 5. Who was the commander-in-chief? 6. Who commanded David's body-guard? 7. Who was the commander of David's force of six hundred? 8. What distinguished warrior was among these veterans? 9. What various departments did David institute? 10. Who were the king's constant advisers?

David's Foreign Conquests.—By his capture of Gath David had completely reduced the country of the Philistines on the west. The next war was with Moab on the east. It occurred apparently in the winter, and one-third of the Moabite nation was exterminated and carried off to slavery. In his third war David turned to the south. Here, in the red rocks of Edom, dwelt the ancient hereditary enemy of Israel, the wild tribes who had sprung from Esau. Abishai and Joab, David's generals, stormed Edom's rocky hidden capital, Petra. David himself came down to Edom at the close of the campaign in order finally to dispose of the conquered territory. Thus could he sing in triumph as the representative of God:

Gilead is mine,
And Manasseh is mine;
Ephraim also is the strength of mine head;
Judah is my lawgiver;
Moab is my washpot;
Over Edom will I cast out my shoe:
Philistia, triumph thou because of me.
Who will bring me into the strong city?
Who will lead me into Edom?
Wilt not Thou, O God?[1]

[1] Psalm 60: 7–10.



Meanwhile, David had entered upon his greatest and most decisive struggle. It was the conflict with the king of Ammon and all the hosts of the children of the eastern desert and of Syria further north. It was a struggle for the country east of the Jordan as far as the Euphrates. David defeated his enemies in the decisive battle of Helam, and by a second victory reduced Damascus, the capital. In this way he at once extended his sway as far east as the Euphrates. One hundred chariots with a multitude of golden shields of the enemy's warriors were brought in stately procession to Jerusalem.

Syria on the north and Edom on the south had been conquered. There still remained the great Ammonite city of Rabbath on the east. David sent the whole force of Israel under Joab against this city. The king's body-guards and the ark accompanied the expedition. For a whole year the city was besieged. During this time King David lived at ease in Jerusalem, and Uriah the Hittite was slain in a sally against the walls of the enemy. Finally, Joab gained possession of the lower city and sent word to David to come and complete the conquest. Thus ended the wars of David, which extended his empire in all directions and made his power supreme from the Red Sea to the River Euphrates, and from Mt. Lebanon on the north to the Arabian Gulf on the south.

Questions.—1. How had David reduced the Philistine's country? 2. When did the war with Moab take place? 3. What was its result? 4. What was his third war? 5. What was the capital of Edom? 6. What generals stormed it? 7. What could David sing? 8. What was David's greatest war? 9. For what territory was it a struggle? 10. Where did David defeat his enemies decisively? 11. What was the result of a second victory? 12. What city still remained unsubdued? 13. Whom did David send against this city? 14. What extraordinary accessories accompanied the expedition? 15. How long was the city besieged? 16. What prominent warrior was slain in a sally against the walls of Rabbah? 17. What did Joab do after he gained possession of the lower city? 18. To what boundaries did David's power extend?

Calamities and Fall of King David.—While his great generals were waging war in the east, David fell into sin, bringing forth bitter and terrible consequences in his family and punishments from the hand of God. The first disaster, which he was obliged to face at home, was the rebellion of his own son Absalom. At Hebron, the ancient capital of Judah, the latter set up his claim to the throne. David fled from Jerusalem with his army and officers and his faithful band of Six Hundred warriors. All passed over the brook Kedron and down the slope of the Mount of Olives to the plain of the Jordan. Here on the banks of the Jordan they heard the news that Absalom had entered Jerusalem and seized David's palace and was reigning there. David crossed the Jordan and found refuge in the fortress Mahanaim. On the east of the Jordan among the interlacing thickets and great terebinth trees the armies of David and Absalom met and here the tragic defeat and death of Absalom occurred.

David returned to Jerusalem and resumed his reign, but shortly thereafter was obliged to deal with another revolt in which the tribes of Ephraim and those of the north, who were jealous of the tribe of Judah, attempted to gain the ascendency.

A still darker calamity was sent by God upon all Israel at the close of David's reign, as a consequence of the census of the people taken by Joab at the king's orders. David, going in penitential sackcloth with the chiefs of Israel to offer sacrifice to God, stopped at the rocky threshing floor of Araunah. Here David asked God that the calamity be visited on himself and that the people be spared. The pestilence came to an end, and the threshing floor of Araunah, on Mount Moriah, afterward became the site of the temple of Solomon.

Questions.—1. What was the first punishment that God visited on King David? 2. Where did Absalom set up his claim to the throne? 3. What became of King David? 4. Describe the stages of his flight? 5. Where did the armies of David and Absalom meet? 6. What revolt broke out against the power of David? 7. How was the revolt quelled? 8. What was the worst calamity visited upon David? 9. How was this pestilence brought to an end? 10. What did the threshing-floor of Araunah subsequently become?

The Reign of Solomon.—The coronation of Solomon took place in the early days of David's reign. At Gibeon young Solomon was victorious over Abner, who wished to establish Ishbosheth upon the throne. After David's death there were various attempts at

insurrection on the part of the nations which he had conquered. Both Edom and Syria unsuccessfully attempted to throw off Solomon's yoke. Solomon fortified Jerusalem, adorned it with splendid palaces, and extended his reign in every direction. "The Lord magnified Solomon exceedingly . . . and bestowed upon him such royal majesty as had not been on any king before him in Israel."[1] The promise was fulfilled: He shall have dominion from sea to sea, and from the Euphrates to the ends of the earth. For the first time since the exodus Israel was brought in contact with the kingdom of Egypt. King Pharaoh gave his own daughter to Solomon in marriage. Hiram, king of Tyre, who had previously been the friend of David, became still more closely allied with Solomon. Solomon erected several strong and magnificent frontier cities in the north, including Baalbec, and Tadmor or Palmyra in Syria. His power extended far into Arabia and the south.

Ruins of Palmyra.

By the establishment of a port at the head of the Gulf of Elath, one of the arms of the Red Sea, Solomon gained access to the Indian Ocean and the East. The fleet of Solomon, manned by Tyrian sailors, sailed to Ophir in the far East, possibly on the shores of India. Not only did he have a navy in the East, but also one in the West. These latter were the ships of Tarshish (Tartessus in Spain) on the Mediterranean. Thus there was a through route of commerce established by sea. Spices, gold, silver, ivory, and other precious articles were transported in great quantities. The abundance of silver may have come from the mines of Spain on the west, and the gold and ivory from the coast of Africa. So plentiful was gold that silver "was nothing accounted of in the days of Solomon."[2] "Judah and Israel were many, as the sand which is by the sea in multitude . . . Judah and Israel dwelt safely," every man under his own vine and under his own fig tree, from Dan even to Beer-sheba, all the days of Solomon.[1]

Questions.—1. When was young Solomon crowned king? 2. What did Abner wish to do? 3. Where was Solomon victorious over Abner? 4. What nations rebelled against Solomon? 5. Were they successful? 6. What did Solomon do for Jerusalem? 7. Describe the majesty of Solomon in words of Scripture. 8. How was Israel brought into contact with the kingdom of Egypt? 9. Was Hiram king of Tyre a friend of Solomon? 10. What cities did Solomon erect in Syria? 11. How did Solomon gain access to the Indian Ocean and the East? 12. How far East and how far West did the fleet of Solomon sail? 13. What abounded in Israel at this time? 14. What does Scripture say of Judah and Israel in the days of Solomon?

The Court of Solomon.—The great officers of the court were called princes. Zadok was the Chief-priest. The commander of the host was the great warrior Benaiah, who succeeded Joab after the latter's murder. A large body of officers was chosen from among the Israelites to keep the Canaanites at their task work of building. The heathen population was employed on public works and was heavily taxed. Fortresses were built at Hazor, Megiddo, Beth-horon, Kirjath-jearim, and on the ruins of the old Philistine city of Gaza. Solomon's greatest work, however, was the erection of the temple at Jerusalem, (See Chapter XLVI). When the temple was begun Solomon also commenced a grand palace for himself, which was not finished until eight years afterward. It was built on foundations of enormous stones and included several edifices within itself. In front of it ran a pillared portico. Behind this portico and the palace was the tower of David on which were hung a thousand golden shields. Within the portico itself, the king sat in state on a throne of ivory brought from Africa or India. Under his feet on each side of the steps were six golden lions, probably the lions of Judah. This was the seat of judgment, and the "throne of the House of David." King Solomon erected splendid summer pavilions on the heights of Mt. Hermon in the north, and his whole reign of forty years was one continuous blaze of external glory. His reign endured for forty years.

[1] 1 Chron. 29: 25. [2] 1 Kings 10: 21. [1] 1 Kings 4: 20–25.

Questions.—1. What were the chief officers in the court of Solomon called? 2. Who was the chief priest? 3. Who was the commander of the host? 4. How was the heathen population employed? 5. Where were fortresses built? 6. What was Solomon's greatest work? 7. Describe the grand palace that Solomon erected for himself. 8. Describe the throne of Solomon.

WHAT IS THE PRACTICAL LESSON?

To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.—Psalm 145: 12, 13.

CHAPTER XLV.

THE CITY OF JERUSALEM.

"Is this the city that men call the Perfection of Beauty, the Joy of the whole earth?"—LAMENTATIONS 2: 15.

The Greatness of Ancient Jerusalem.—Jerusalem is at least seven hundred years older than Rome, three hundred years more ancient than the siege of Troy, and five hundred years older than the hanging gardens of Babylon. As ancient Rome in many historical eras was the head of the secular world, so ancient Jerusalem in other historical eras was the head of the sacred world.

Earliest History of Jerusalem.—Jerusalem was probably a city in the time of Abraham, when its king Melchizedek was priest of the Most High God.[1] When Joshua entered Canaan to conquer the land, Jerusalem was a royal Canaanite city. Its inhabitants were the Jebusites. Its king was killed by the Israelites,[2] but the city itself was not attacked at once,[3] and remained a Jebusite town and "city of the stranger"[4] during the time of the Judges. Letters from an early Egyptian governor of Jerusalem to the king of Egypt who lived B. C. 1480–1440, have recently been discovered[5] showing that at that time it with the cities in Philistia was held by Egypt and garrisoned by Egyptian soldiers.

Names of Jerusalem.—In the days of king Melchizedek the city was known as Salem.[6] During the Jebusite period it was known as Jebus.[1] Its present name is probably a combination of these two earlier names. The entire city was called Zion, from one of the two principal hills in it. By a figure of speech kingdoms and cities were sometimes personified as females, and Jerusalem, the city built on Zion, was called the daughter of Zion.[2] In the same way the name of the city came to be employed in a wider and figurative sense as a designation of the whole people of Israel.[3] Among the passages in which Jerusalem is termed Zion are the following:

"Beautiful for situation, the joy of the whole earth, is Mount Zion." Psalm 48: 2.

"I set my king on my holy hill of Zion." Psalm 2: 6.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." Psalm 87: 2.

"The Lord hath chosen Zion." Psalm 132: 13.

"The city of the Lord, The Zion of the Holy One of Israel." Isaiah 60: 14.

"Arise ye, and let us go up to Zion to the Lord." Jeremiah 31: 6.

"For the Lord dwelleth in Zion." Joel 3: 21.

Here Zion and the temple mount are considered to be identical.[4] The Old Testament usage of the name Zion has passed down into the Christian Church as a term of nobility and endearment in designating the Church itself, as is seen in the well known hymn:—

"I love Thy Zion, Lord,
The house of Thine abode."

Questions.—1. How much more ancient was Jerusalem than Rome? 2. Of what was Jerusalem the head? 3.

1 Gen. 14: 18.
2 Joshua 10: 26.
3 Judges 1: 8.
4 Judges 19: 10–12.
5 These records in the *Tell Amarna Tablets* antedate the Exodus by a period of about a hundred and twenty years. In the *Egyptian* records which enumerate the victories of Rameses II in Canaan the name Shalam, or Salem as Jerusalem was called at that day, is found along with Gaza and other ancient towns.
6 Gen. 14: 18; Psalm 76: 2.

1 Judges 19: 10.
2 2 Kings 19: 21; Isaiah 1: 8, and frequently in the prophetical writings.
3 Zephaniah 3: 14.
4 From this identity some writers conclude that the name Mount Zion denoted the eastern and not the western hill of Jerusalem.

What has been the destiny of Jerusalem as to war? 4. How early was Jerusalem a city? 5. Who was its king in that day? 6. What kind of a city was Jerusalem in Joshua's time? 7. Who were its inhabitants? 8. What letters have recently been discovered in which Jerusalem is mentioned? 9. What was the name of Jerusalem in the day of King Melchizedek? 10. What was its name during the Jebusite period? 11. How did its present name arise? 12. What name was frequently given to Jerusalem? 13. Why was it called the Daughter of Zion? 14. Can you mention any passages in which Jerusalem is termed Zion? 15. What is the Christian Church sometimes called?

The Capture of Jerusalem by David.—Jerusalem lay within the territory allotted by Joshua to the tribe of Benjamin. The Jebusites continued to hold it during the rule of the Judges and the reign of Saul. But when David became king of all Israel, he found Hebron too far south to be his capital and he at once took the lower city of Jerusalem with his large army of choice warriors. The citadel held out against him as it had done before in the time of Joshua. The undaunted Jebusites within, as an insult to David, manned their battlements "with lame and blind." David's anger was thoroughly aroused, and he at once proclaimed to his army that the first man who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of his host. A crowd of warriors rushed forward to the attack, but Joab was the first to accomplish the feat, and the citadel of Jerusalem was taken.

Questions.—1. Within what tribe did the territory of Jerusalem lay? 2. What did David do when he became king? 3. What part of Jerusalem held out against David? 4. What incident enabled David to capture the city?

Jerusalem the Capital of David.—David at once enclosed the whole of the city with a wall and connected it with the citadel. In this citadel he took up his own quarters. The news of the capture of Jerusalem reached distant Tyre and Hiram king of Phœnicia sent David an embassy offering artisans and materials to erect a palace for David in his new city. The palace was built. David's next step was to bring the ark of God into the city with impressive ceremonies. Thus Jerusalem became the great sanctuary of the nation. David made preparations for the building of a temple, gathering vast stores of precious metals and other materials which he bequeathed to his son Solomon for this purpose. He also chose the site of the temple on Mount Moriah, where Abraham had offered up Isaac, and where the plague of pestilence had been

Tower of David. (*A part of his Palace*).

stayed. This site was the threshing-floor of Araunah, the Jebusite, which David bought from him. Thus during the reigns of David and Solomon Jerusalem became both the metropolis and the sacred city of the Jewish nation, and saw its days of greatest wealth and glory.

Questions.—1. What did David do as soon as he had made Jerusalem his capital? 2. Where did he take up his residence? 3. Who offered many materials to build a palace for David in the new city? 4. What did David bring into Jerusalem with great ceremony? 5. What great building did David prepare to erect in Jerusalem? 6. What site did he choose for this purpose? 7. From whom did he buy it?

Jerusalem in the Time of Solomon.—One of the first acts of Solomon was to extend and strengthen David's wall around the city. It had been a mere rampart, but now towers were added and its height was increased. It was a great task to build the foundations up the steep sides of Mt. Moriah on which the temple was to be located. Immense blocks of smooth and beveled stone, some of which are thirty feet long and seven feet high, weighing more than a hundred tons, are still to be seen above the surface, though a much greater part of the wall is now buried far beneath the debris that has accumulated during many ages. The walls were of astonishing height. The stone was hewn in part from the deep quarries, drains and caverns over which Jerusalem stood. King Solomon also constructed reservoirs and pools and a covered aqueduct which brought water into the city from a spot

Pool of Solomon.

beyond Bethlehem. He caused cisterns of immense capacity and subterranean conduits to be hewn out of the solid rock for the storage and conveyance of the large quantities of water which were necessary to cleanse the temple in connection with the sacrifices. He paved the city and its approaches with blocks of black basalt, which were in striking contrast with the white limestone of the region. He erected the fortification of Millo. He took thirteen years to the erection of a magnificent palace for himself and for his queen. Its pillars resembled a forest of trees. The palace was built of polished marble and overlaid with beams of cedar wood. He provided a beautiful king's garden on the southern slopes of the hills on which the city stood, and erected vast stables for his horses. But Solomon's crowning work was the building of the Temple, of which the next chapter treats.

Questions.—1. What was one of Solomon's first acts in connection with Jerusalem? 2. What foundations did he build? 3. What can you say of the stones in them? 4. What did King Solomon build in connection with the water supply of the city? 5. What did he do for the streets? 6. What fortifications did he erect? 7. Describe the palace he built. 8. What else did he construct?

Jerusalem After the Death of Solomon.—Soon the history of the city becomes a tale of destruction and horror. The ten tribes revolted after king Solomon's death (937 B.C.), and shortly afterward Shishak, king of Egypt, captured and plundered the city and temple (932 B.C.) Jerusalem was again threatened with destruction in the reign of Asa (917 to 876 B.C.), and under king Jehoram (851–843 B.C.), who introduced profligate worship and built a temple for Baal. The Philistines and Arabians attacked Jerusalem still later on, broke into the palace, and plundered the temple. Joash (836–796 B.C.) king of Judah demolished the temple of Baal and restored the temple of Jehovah. Jehoash, king of Israel, entered the city in triumph. Uzziah and Jotham (782–737 B.C.) were great builders and fortified and strengthened Jerusalem. King Hezekiah (725–686 B.C.) provided Jerusalem with water by means of a subterranean channel from the pool of Gihon, and also erected cisterns and reservoirs for the storage of rain water. On the approach of Sennacherib (701 B.C.), Hezekiah repaired the fortifications. The temple and royal palace finally were surrendered to Nebuchadnezzar and pillaged by him (586 B.C.)

Pool of Hezekiah.

Questions.—1. What occurred to Jerusalem and the temple shortly after the death of Solomon? 2. Can you mention any other plunderers of the temple? 3. Can you mention any kings who fortified Jerusalem?

The Destruction of the Temple and Jerusalem.—In B.C. 650 Jerusalem had been taken by the king of Assyria, and King Manasseh was carried away captive to Babylon. Sixty-six years thereafter it was taken by Pharaoh-Necho the king of Egypt. It was taken three times by Nebuchadnezzar, who plundered the city, razed its walls and the walls of the temple to the ground, and drove away the whole people as captives. For seventy years (from 586–535 B.C.) the city was a ruin.[1]

The Love of Israel for Jerusalem.—The love which the prophets and kings had for Jerusalem is mirrored in a multitude of passages in the Old Testament. "Our feet shall stand within thy gates, O Jerusalem." "Pray for the peace of Jerusalem; they shall prosper that love thee."

"If I forget thee, O Jerusalem, let my right hand forget her cunning." "The Lord doth build up Jerusalem." "As birds flying, so let the Lord defend Jerusalem." "Speak ye comfortably to Jerusalem." "O Jerusalem, that bringest good tidings." "Put on thy beautiful garments, O Jerusalem." "Sing together, ye waste places of Jerusalem." "Shout, O daughter of Jerusalem, behold thy king cometh to thee."

Questions.—1. When was Jerusalem captured by the king of Assyria? 2. Who was carried captive to Babylon? 3. By whom was it taken sixty-six years afterward? 4. How often was it taken by Nebuchadnezzar and the Chaldeans? 5. For what period was the city a ruin? 6. Describe the love of the Israelites for Jerusalem.

WHAT IS THE PRACTICAL LESSON?

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isaiah 40 : 2.

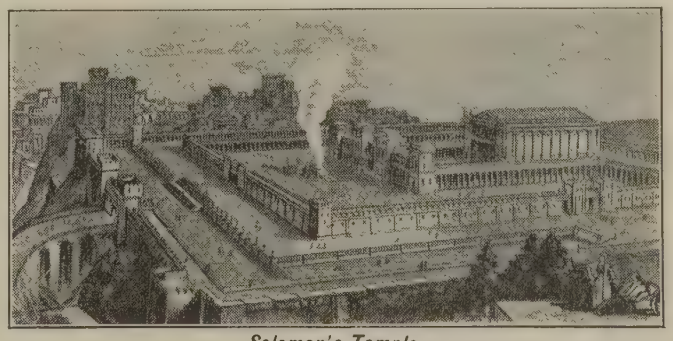
[1] Seventy years of captivity, from 605 (Daniel)-535 (Cyrus).

CHAPTER XLVI.

THE TEMPLE OF SOLOMON.

"But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands."—Acts 7: 47, 48.

The Building of the Temple.—King David proposed to replace the Tabernacle by a more permanent structure, but was directed by the Lord to leave the work to his son. King Solomon began this great undertaking in the fourth year of his reign and completed it seven years later. He asked King Hiram of Tyre for skilled workmen who hewed cedar trees and cypress trees in Mt. Lebanon and prepared them for the building. The labor was immense. The trees were sent down the mountain side of Lebanon on artificial slides. Then they were dragged by road to the seashore. Large rafts of the costly timber were floated by sea to the port of Joppa, a distance of a hundred miles. Finally these heavy timbers were dragged about thirty-five miles up the steep and rocky roads to Jerusalem. No less than 30,000 men of Israel were set to work in this great undertaking. They labored in relays of 10,000 for three months, of which one month was spent in Mt. Lebanon and two at home. Besides these Israelitish laborers, there were no less than 70,000 burden-bearers, and 80,000 quarrymen who were under charge of 3,600 officers.



Solomon's Temple.

The skilled work was in charge of artisans from Sidon, whose artistic genius was alluded to long afterward by Ezekiel.[1] These workmen, whom Solomon had borrowed from Hiram, were skilled in gold and brass, in carving, engraving and embroidery in blue and crimson.

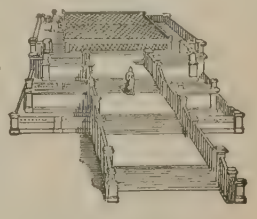
The bronze for the temple was cast in earthen molds in the clay soil down in the Jordan valley between Succoth and Zarthan. The molding and polishing of the bronze was done by Hiram, a Tyrian, not the king, but the son of an Israelite woman, Naphtali, who lived at Tyre.

[1] Ezekiel 27: 9.

Questions.—1. Who first proposed the erection of the temple? 2. Who began the work? 3. In what year of his reign was it begun? 4. How long did it take to build the temple? 5. From whom did King Solomon ask workmen? 6. Where were the trees cut down? 7. How did they reach Jerusalem? 8. How many men of Israel labored in this undertaking? 9. How many burden-bearers were there? 10. How many quarrymen? 11. How many officers were in charge of the undertaking? 12. Who were in charge of the skilled work? 13. Where was the bronze for the temple cast? 14. Who did the molding and polishing of this bronze?

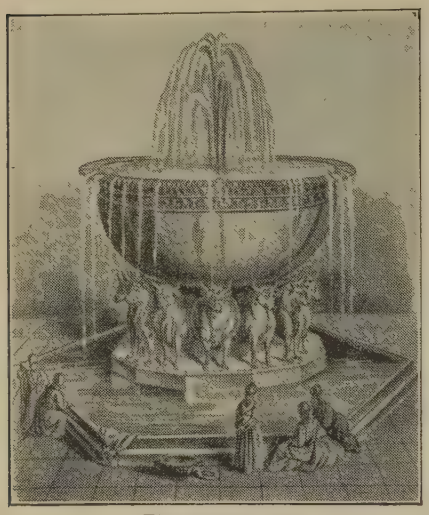
The General Plan of the Temple was modelled after that of the Tabernacle, but the sizes were twice as great. The huge stone walls of the building were roofed with cedar overlaid with gold. The walls were very thick. The Holy of Holies was entirely dark, but there were narrow windows with cross-work lattices in the Holy Place. Two sides of the temple were surrounded by three stories of side chambers, which were used for many purposes.

Courts of the Temple.—The outer court was appropriated to the people, and the other, or the inner court, to the priests. As we enter the temple precincts we would pass through gates of wood overlaid with brass into the Outer Court for the people, which was crowded morning and evening with worshippers. Ascending steps we would pass through an inclosure into the Court of the Priests. Here we would see a great brazen altar, ten cubits high and twenty cubits broad. In this court also stood the



The Brazen Altar.

brazen laver or "molten sea." It was supported by the figures of twelve oxen made of brass. It contained two thousand baths of water.[1] Its rim was in the form of lily blossoms and under this rim hung a garland of wild gourds in bronze, three hundred in two rows. It was the great reservoir for purifying the place after sacrificing, and smaller supplies of pure water could be carried wherever they were wanted in ten brazen cauldrons on wheels.



The Brazen Sea.

Questions.—1. What was the general plan of the temple? 2. How did the temple compare in size with the tabernacle? 3. Of what material were the temple's side walls? 4. Of what material was the roof? 5. How was the Holy of Holies overlaid? 6. Where were there windows and where were there none? 7. By what were two sides of the temple surrounded? 8. How many courts were found on the outside round about the temple? 9. Through gates of what material did the people pass as they entered the temple precincts? 10. Into what court did they come after ascending the steps? 11. What would they see in this court of the priests? 12. Describe the brazen laver that also stood here. 13. What was its use?

Porch of the Temple.—In front of the temple, which stood in the inner court, was a great porch, the most startling novelty of the building. The porch was upheld by two massive pillars of brass, named Jachin, that is "steadfastness;" and Boaz, that is "strength." These pillars were each eighteen feet in circumference and were of fluted bronze. Their capitals resembled an open lotus-blossom, round the calyx of which was a double wreath of bronze pomegranates. Above there was beautiful ornamental lily work. "Their golden pedestals, their bright brazen shafts, their rich capitals, their light festoons, were thought prodigies of art, so remarkable that the Israelites were never weary of recounting their glories. The gates of the porch usually stood wide open. Hung round it, inside, were probably the shields and spears that had been used in David's army, perhaps also the sword and the skull of the gigantic Philistine, which had originally been laid up in the Tabernacle."

[1] One bath = 7½ gallons.

The Holy Place.—Passing through the porch, the priests entered a golden door and went into the Holy Place. The gold ceiling and walls of the Holy Place were carved with ornaments of flowers and pomegranates and palm branches. In the Holy Place stood the altar of incense, and ten candlesticks on the table of shew-bread.

The Holy of Holies contained nothing but the original ark[1] with the two tables of the Law, which Solomon now overshadowed with two great golden cherubim, whose expanded wings touched each other over the centre of the ark and on the opposite sides reached to the walls.

Questions.—1. What stood in front of the temple? 2. Name the two pillars that upheld it. 3. Of what were they made and what was their circumference? 4. Describe their capitals and pedestals. 5. What probably hung inside the porch? 6. Whither did the door from the porch lead? 7. Of what material was this door? 8. Describe the ceiling and walls of the Holy Place. 9. What articles stood in the Holy Place? 10. What did the Holy of Holies contain? 11. Describe the cherubim over this ark.

General Remarks on the Temple.—The area of the temple, including all the various buildings and courts belonging to it, was a square, its length and breadth being each nine hundred feet. The whole structure was erected in perfect silence. Every stone and beam had been prepared beforehand at a great distance from the building and was merely carried to its place, "so that neither was hammer, nor ax, nor any tool of iron heard in the house while it was building." Solomon and his successors increased the magnificence of the building by constructing galleries and porticoes on the sides of the mountain platform, which had been built up to an immense height from out of the deep valley below.[2]

[1] Aaron's rod and the pot of manna had already disappeared. 1 Kings 8: 9.

[2] The erection of the temple occupied seven and a half years. Most of the great buildings of the world have required long periods of time for their erection. The Cathedral at Cologne, finished in 1880, was begun five centuries earlier. The temple of the Ephesian Artemis took two hundred years to build and four hundred years to embellish. Westminster Abbey did not reach its present size for many centuries. Pliny says that it required the work of 360,000 men during twenty years to build one pyramid.

The Dedication of the Temple.—The dedication of the temple was postponed for nearly a year after the completion of the building. The preparations for its celebration were the greatest that had ever been made. It took place at the joyous national Feast of Tabernacles. The whole population came up from the most distant parts of the kingdom. When the day arrived, two processions advanced from different directions. One was a procession of Priests and Levites from the lofty height of Gibeon, bringing the old tabernacle and the old altar of incense and table of shewbread, and probably the brazen serpent. This train was joined on Mount Zion by a still more stately procession of priests, princes and elders, which brought the Ark from Mount Zion, where David had placed it forty years before. While it was being removed, sacrifices were offered, "sheep and oxen that could not be numbered for multitude."[1]

Questions.—1. What was the size of the temple area? 2. What was not heard during the process of the erection of the temple? 3. How was the magnificence of the structure increased? 4. How long was the dedication postponed? 5. On what Feast did it take place? 6. Were there many persons present? 7. Describe the procession coming from Gibeon. 8. Describe the procession coming from Mt. Zion. 9. What was offered while the ark was being removed?

The king accompanied the procession in his royal state. Onward the procession moved up the hill to the temple. It entered the Outer Court and then the Court of the Priests. The Ark was taken into the Holy Place. For the first time, probably, since the days of Moses the eyes of man beheld the interior of the Ark. There lay the two granite tables from Mt. Sinai on which were engraven the Ten Commandments. "There was nothing in the ark save these." After the Ark had been borne in to the Most Holy Place, it was set down on the spot assigned to it, beneath the outspread wings of the large cherubim. As a sign that it was to be moved no more, the staves or handles were withdrawn from it and their ends protruded from the door of the Most Holy Place.

Now the king took his seat in front of the altar on the brazen platform in the Court of the Priests. He was surrounded by his guards in splendid uniform. The priests came out robed in white and stood on the steps of the altar. The great numbers of musicians, holding in their hands the glittering harps and cymbals and their psalteries of precious redwood, awaited the signal to begin the service. One hundred and twenty trumpeters, all priests, blew a blast from their silver trumpets as the king took his seat. Then the great band of musicians and singers burst forth into the song of praise, "For He is good, and His mercy endureth forever."[1] At this instant "the house was filled with a cloud; *for the glory of the Lord had filled the house of the Lord.*" When the song of the multitude was hushed, the king came forward to the altar in the presence of the vast congregation, knelt and offered his remarkable prayer, saying: "the heaven of heavens cannot contain thee, how much less this house that I have builded!" Rising from his knees he pronounced the benediction. Then came the great thank-offering of 22,000 oxen and 120,000 sheep, and the mighty chant of the Levites, "Praise the Lord, for He is good, for His mercy endureth forever!"

Questions.—1. Who accompanied the procession? 2. Describe the procession entering the temple. 3. Describe the depositing of the ark in the Holy of Holies. 4. Where did the king sit? 5. Who surrounded him? 6. Where did the priests stand? 7. What did the musicians have in their hands? 8. Who began the service of dedication and how? 9. What did the great band of musicians sing? 10. What occurred at this instant? 11. What then did the king do in the presence of the congregation? 12. Repeat a part of his prayer. 13. How large was the thank-offering?

The Priests and Levites.—The earliest trace of any assignment of the priesthood for special services belongs to the time of David. He divided the priesthood into twenty-four courses or orders, each of which was to serve in turn for one week. Each course probably ended its labors on the Sabbath. These divisions of the priesthood were confirmed by Solomon. When Israel returned from captivity ages later but four courses out of the twenty-four were left. Out of these four, twenty-four new courses were constituted, bearing the same names as before, and thus they continued until the destruction of Jerusalem, A. D. 70.

The Numbers of the Priests and Levites.—In the census of David there were 38,000 men of the Levitical age.[2] Of these, 24,000 were "set over the work of the Lord," 6,000 were officers and judges, 4,000 were porters, 4,000 were musicians.[3] When the

[1] Josephus says the road was flooded with streams of blood. The air also was darkened and scented with clouds of incense.

[1] Psalm 136. [2] Over 30 years. [3] 1 Chron. 23: 3, 4, 5.

empire was divided, king Jeroboam demanded that the Levites in Israel should take charge of his idolatrous worship at Dan and Bethel. They refused and were driven out from their homes and sought refuge in the tribes of Judah and Benjamin. Thus the kingdom of Judah came really to consist of three tribes, Judah, Benjamin and Levi. This greatly increased the number of priests and Levites in Jerusalem and its vicinity.

Questions.—1. Who first assigned the priests to special service? 2. How did King David divide the priesthood? 3. How long was each course to serve? 4. Did Solomon confirm these divisions? 5. How many courses were left after the return from captivity? 6. How many new courses were constituted out of these? 7. How long did these courses of priests continue? 8. How many Levites were there according to the census of David? 9. How many of these did he make officers and judges? 10. How many did he appoint as porters? 11. How many did he appoint as musicians? 12. What did Jeroboam demand after the kingdom was divided? 13. What did the priests and Levites do in consequence of this demand? 14. What neighborhood gained a large accession of priests and Levites as the result?

The Employment and Office of the Levites.—The ancient work of the Levites, who had been in charge of the tabernacle, had ceased. Therefore David and Solomon appointed new tasks for them. They were active chiefly in the service of the temple, but when not in attendance there, they were employed in the service of the state as well as of the Church. David made 6,000 of them officers and judges.[1] They doubtless instructed the people where they resided and kept the public records and genealogies of the tribes. Some of them had charge of the temple treasures. Others prepared the oxen for the sacrifices. Four thousand of them were appointed as singers. Four thousand became porters. It was the duty of these porters to open and shut the gates of the temple courts, and to be in attendance throughout the day and prevent the entrance of an harmful or unclean person or thing. David said that he would "rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness."[2] In the division of 4,000 Levitical singers, on grand occasions, when a full band was formed, the family or race of Heman sang in the middle, the family of Asaph on the right hand, and the family of Ethan on the left.

[1] 1 Chron. 23 : 24. [2] Psalm 84 : 10.

The Priests.—The priests served immediately at the altar, prepared the victims, offered the sacrifices, kept up the perpetual fire of the altar and in the lamps, kneaded the shewbread, etc. There seem to have been two high priests in the reign of David, each apparently of equal authority, namely Zadok and Abiathar. Azariah was the first high priest of Solomon's temple. The high priests down to the time of David had been eight in number. The powers and privileges of the priests were strengthened considerably after the return of Israel from Babylonian captivity by the establishment of what tradition calls the Great Synagogue. Ezra is said to have been president of this body.

Questions.—1. What was the work of the Levites in the days of David and Solomon? 2. How many of the Levites were singers? 3. How were the three bands of singers arranged on great occasions? 4. What was the work of the priests? 5. How many High Priests were there in the reign of David? 6. Who was the first High Priest of the temple? 7. How many High Priests had there been from Aaron down to David? 8. What did the priests establish after the return from the Babylonian captivity?

WHAT IS THE PRACTICAL LESSON?

"How amiable are Thy tabernacles, O Lord of Hosts!"

"My soul longeth, yea, even fainteth, for the courts of the Lord."

"Blessed are they that dwell in Thy house; they will be still praising Thee."

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—From Psalm 84.

"I was glad when they said unto me, Let us go into the house of the Lord."—Psalm 122.

CHAPTER XLVII.

THE KINGDOM OF ISRAEL—ITS HISTORY, ITS GEOGRAPHY AND CHRONOLOGY.

"O Israel, thou hast sinned from the days of Gibeah."—HOSEA 10 : 9.
"That I might break the brotherhood between Judah and Israel."—ZECH. 11 : 14.

The Great Empire.—David built up a great empire. He had reorganized religious worship on a splendid scale. He had cultivated the arts of poetry, music and architecture. Solomon had reared a temple for the worship of Jehovah, had placed fleets upon the Mediterranean and Red Sea, and reached the remote regions of Asia and Africa. He had created a magnificent court and had erected public works of the greatest magnitude. But the glory of this earthly kingdom was doomed to pass away.

Causes of Division.—For many hundreds of years the tribes of Ephraim and Manasseh, sons of Joseph, had been the acknowledged leaders of the children of Israel. Joshua, Deborah, Barak, Gideon, Samuel and Saul had all come from the north. The centre of worship had been at Shiloh. Shechem had been the ancient capital of the land. Now David and Solomon had drawn all power to the south, in Jerusalem. Thither the tribes were obliged to repair for worship. There were the temple and all the public buildings, and thither all the wealth flowed. In order to erect the great Temple of Solomon, men from all the tribes had been forced to labor unwillingly at Jerusalem. To carry out his vast undertaking, Solomon had laid oppressive taxes upon his people. Not only were the pride and jealousy of Ephraim touched by the fact that all its glory had been transferred to Jerusalem, but the lives of the Israelites were made burdensome by the weight of taxation that was necessary to maintain the splendor of kingly state at Jerusalem.

Division of the Kingdom.—After the death of Solomon, probably to relieve this rapidly rising jealousy and to repress the rebellious spirit in the northern tribes, the city of Shechem in the territory of Ephraim, was chosen as the spot for the coronation of Solomon's son Rehoboam. But the foolish and insolent refusal of young Rehoboam, at his coronation, to reduce the taxes and burdens of Israel, caused the ten northern tribes to revolt against the new king and set up a kingdom of their own.

Questions.—1. What had David done for the Israelites? 2. What had Solomon done? 3. Which tribes were not satisfied with the empire? 4. Why were they not satisfied? 5. How were the lives of the Israelites made bitter? 6. Why was Shechem chosen as the place for crowning Solomon's son? 7. What did Solomon's son refuse to do? 8. What was the result of his refusal?

The New King of Israel.—At the head of the elders of Israel who waited on the son of Solomon at

his coronation with a view to obtain redress, was Jeroboam, an active man of the tribe of Ephraim, who had been one of Solomon's superintending officers at Jerusalem. Jeroboam had already conspired against Solomon in earlier days and been obliged to flee to Egypt. At Solomon's death he had been summoned from Egypt to head the revolt of the northern tribes and was made their first king.

Jeroboam's whole policy was to widen the breach between the two kingdoms. He set up his own capital at Shechem and fortified it. For the tribes east of Jordan he set up a capital at Peniel, east of the river. He told his people that Jerusalem was too far distant for them to go to worship, and established his own idolatrous worship at Dan for the people in the far north, and at Bethel for the people in the south, and set up golden calves at both places. Thus he fastened idolatry as a permanent sin on the kingdom of Israel. Hence "the sin of Jeroboam, son of Nebat, wherewith he sinned and made Israel to sin," became a standing phrase in describing that wickedness of worship which every king of Israel upheld. Jeroboam reigned over Israel for more than twenty-one years. He was at constant war with the house of Judah. In a battle with the son of Rehoboam, he lost the three important towns Bethel, Jeshanah and Ephraim, and never recovered from this blow to the day of his death.

Questions.—1. Who was the leader of the tribes that asked for redress at the coronation at Shechem? 2. What can you tell of the previous history of Jeroboam? 3. Why did he flee to Egypt? 4. When was he summoned from Egypt? 5. What did he now become? 6. What was his policy? 7. Where did he set up his capital? 8. What did he tell his people as to the attendance at worship? 9. Where did he establish idolatrous places of worship? 10. What is the standing phrase in the Old Testament on the wicked idolatry of the kings of Israel? 11. How long did Jeroboam reign over Israel? 12. With whom was he constantly at war? 13. What three towns did he lose to the king of Judah?

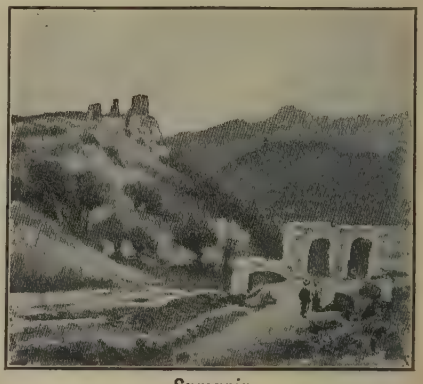
Chronology of the Kingdom of Israel.—The history of the Kingdom of Israel is comprised within two centuries, from the middle of the Tenth to the middle of the Eighth Century B. C. The Kingdom of Israel began about the time when the walls of Troy were being surrounded by the Greeks. It ended a few years after the time when the city of Rome is said to have been founded by Romulus and Remus. The Tables of Chronology given in this book up to this point, place the death of Solomon and the beginning of the divided kingdom of Israel and Judah at 975 B. C. But recent investigations seem to have brought the date of the division of Solomon's kingdom a half century further down,[1] viz., to 937 B. C. Therefore, we here make a break in our system of chronology, setting the division of the kingdom at 937 B. C. Following is a chronological table of the Kings of Israel:

Jeroboam	**937**	**Joram**	**851**
Baasha	**913**	**Jehu**	**842**
Elah	**889**	**Jehoahaz**	**814**
Zimri	**887**	**Jehoash**	**797**
Omri	**880**	**Jeroboam II.**	**781**
Ahab	**875**	**Menaham**	**740**
Ahaziah	**853**	**Pekah**	**733**

Questions.—1. What period have we assumed as the death of Solomon and the division of his kingdom? 2. What date does more recent investigation assign? 3. Mention as many of the kings of Israel as you can recall, and try to give the dates of their reigns. 4. When did Jeroboam first reign? 5. When did Omri reign? 6. When did Jeroboam II reign? 7. Who was the last king of Israel and when did he reign?

The New Kingdom of Israel.—The population of the whole empire of David was perhaps between five and six millions. The population of the new kingdom of Israel was perhaps nearly four millions. Shechem, venerable for its traditions and beautiful for its situation, was the first capital. Then Tirzah became the royal residence of Jeroboam and his successors. As neither Shechem nor Tirzah could be defended from a military point of view, when Israel's greatest general Omri became king, he built a new capital, Samaria, on a commanding po-

The Vale of Shechem.



Samaria.

[1] This newer date is determined by the Assyrian inscription of Shalmanezer II that Jehu paid tribute to Assyria in 842 B.C.; by another inscription of Shalmanezer II, in which Ahab of Israel is mentioned among the kings who fought at Karkar in 854 B.C.; and by the inscriptions on the Egyptian monuments of Shishak I.

sition. So strong was this new capital that it sustained the onset of the Assyrian hosts for three years. The religious capitals of Israel were Bethel in the south and Dan in the north.

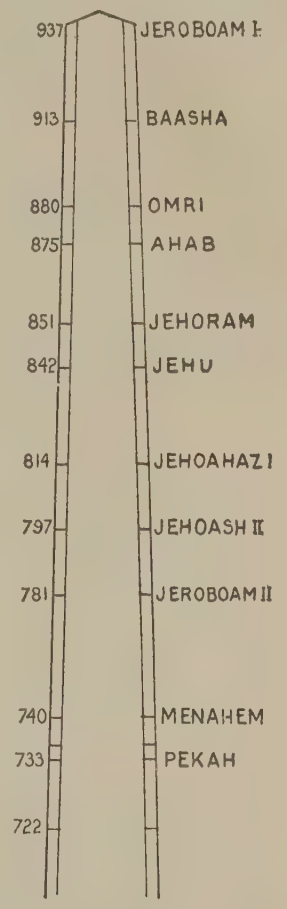
A Heathen Priesthood. The Prophets of Israel. —The setting up of heathen worship at Bethel and Dan drove the priests, Levites and other pious Israelites out of Israel, and caused them to settle in the country of Judah. Then king Ahab appointed a new priesthood, entirely heathen, for Israel. But such a priesthood had no hold on the consciences of the people. And God raised up a succession of great prophets, among whom were Elijah, Elisha, Hosea, Amos, and Jonah, who by their faith in God and their stern presentation of and insistence on His will, did their best to correct and check the wickedness of kings and people. King Jeroboam probably had brought his calf worship along from Egypt. King Ahab, the seventh

Jezreel, Seat of Summer Palace of Ahab.

of the Israelitish kings, introduced the worship of Baal from Tyre, alongside of the worship of Jehovah. It was against this state of things that Elijah and Elisha protested.

Questions.—1. How large was the population of the whole empire of David? 2. What was the population of the new kingdom of Israel? 3. What was its first capital? 4. What was its second capital? 5. Why was the third capital chosen? 6. Who built this capital? 7. What was its name? 8. Where were the two religious centers of Israel? 9. Why did many of the priests and Levites emigrate to Judah? 10. Describe the new priesthood in Israel. 11. Whom did God raise up as prophets to check the wickedness of the kings and people of Israel? 12. From where was the calf-worship of King Jeroboam brought? 13. From where was the Baal-worship of King Ahab brought?

The Kings of Israel. —Unlike the monarchy in Judah, Israel had no natural line of succession. The army was very powerful in dictating and setting up kings. After Jeroboam had reigned for nearly twenty-two years, his son and successor was violently cut off after a brief reign of less than two years. Thus closed the first dynasty. Eight dynasties, each ushered in by a revolution, now occupied the throne in rapid succession. The army was frequently a prime mover in these revolutions. Thus Baasha[1] in the army at Gibbethon slew the son of Jeroboam. Thus also Zimri, a captain of chariots, slew the son of Baasha. Thus also Omri, the general of the army (captain of the host) was chosen to punish Zimri. He was the sixth of the Israelitish kings, and founded a dynasty that endured for forty-five years.[2] His son was the wicked Ahab, of whom the Bible says that he did "more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."[3] The



Chronological Chart of Kings.

[1] *King Baasha* of Israel reigned from 913 to 899 B. C. He was of the tribe of Issachar and perhaps commander of the forces of the northern kingdom. He conspired against Jeroboam's son, while the latter was besieging the Philistine town of Gibbethon, a Levitical city in Dan of which the Philistines had gained possession, and killed him. Probably in the twenty-third year of his reign he made war on the king of Judah and began to fortify Ramah, which lay near the border of Judah, but when Benhadad captured several towns in the north of his kingdom and conquered the last one of the towns on the Jordan Baasha was obliged to desist from his attack on Judah. He died in the twenty-fourth year of his reign and was buried in his capital city Tirzah.

[2] *King Omri* was the general of the army engaged in the siege of Gibbethon a quarter of a century after Baasha's elevation. He ruled for twelve years and was engaged in wars against the able energetic military commander Benhadad of Damascus. He warred successfully against the Moabites on the east. (The Moabite stone reads: "Omri was king of Israel and oppressed Moab many days.") Omri established Samaria as the capital of his kingdom.

[3] 1 Kings 16 : 33.

fourteenth king of Israel was Jeroboam II, of the dynasty of Jehu. He had a long and flourishing reign of forty-one years. He brought to a successful result the wars which his father had undertaken and was always victorious over the Syrians. He even captured Damascus, conquered the territory of Ammon and Moab, and restored the ancient boundaries of Israel from Mt. Lebanon to the Red Sea. But with this outward prosperity there were drunkenness, licentiousness, oppression and idolatry at home. The prophets Hosea, Joel, Amos and Jonah lived during his reign.

Questions.—1. Did the kings of Israel have a natural line of succession? 2. Who set up many of these kings? 3. How many dynasties followed that of the first king Jeroboam? 4. Who was Baasha? 5. Whom did he slay? 6. Whom did Zimri slay? 7. Whom did Omri slay? 8. How long did Omri's dynasty endure? 9. Who was Omri's son? 10. What does the Bible say of King Ahab? 11. How long did King Ahaziah reign? 12. Who slew King Ahaziah and where was he slain? 13. Describe the reign of Jeroboam II?

The Fate of the Kingdom of Israel. — When the kingdom began, Jeroboam I's earlier acquaintance with the king of Egypt may have protected the new kingdom of Israel from the worst fury of Egypt which was poured out upon Judah by king Shishak. The good generalship of Omri protected Israel against foreign foes, to whom the land was an easy prey because it was so open and accessible in contrast to the inaccessible heights of Judah. Tyre on the north was an ally of Israel's as long as Israel sent her grain to the Tyrian markets and bought Tyrian goods and luxuries in return. Moab and Ammon yielded tribute to Israel under compulsion.

To the north Israel's powerful neighbor, Damascus, sat armed at the gate of Israel, and many were the wars which the kings of Damascus and Syria waged against the kingdom of the Ten Tribes. Beyond Damascus and Syria, with increasing strength, rose the first great monarchy of the world, namely that of Assyria. It pushed its conquests in every direction. The kings of Israel were at last obliged to pay tribute to it. At one time the Assyrians carried away to captivity part of the inhabitants of Israel. At another time these Assyrians came to the assistance of King Ahaz of Judah, who had been besieged by the Israelites and Syrians in alliance. Then the Assyrians destroyed Damascus and laid siege to Samaria, the capital of Israel, and captured it after a three years' attempt.

Damascus.

Israelites Bringing Tribute to Shalmaneser II. (Nimrud). Contemporary Tablet.

Questions.—1. What may have protected Israel against Shishak, king of Egypt? 2. What good general protected Israel later on? 3. What surrounding nations waged wars with the kingdom of Israel? 4. What nation to the north was waiting to attack the kingdom of Israel? 5. What still greater nation beyond Syria began to attack the kingdom of Israel?

The Captivity of Israel.—Thus, after an existence of more than two hundred years, from 937 to 722 B. C., and after nineteen kings of different dynasties had reigned over the kingdom of the Ten Tribes of Israel, the country was at last overwhelmed by the Assyrian power. Samaria was captured by Sargon, king of Nineveh, in 722 B. C., and the Ten Tribes were carried captive into the far east beyond the Euphrates. Their place was supplied by the Assyrian colonists brought from Babylon, Persia and Shushan. These, mingling and intermarrying with the remnant of the Israelites that had been left in the land, formed the mixed people called the Samaritans. From this time onward the Ten Tribes are lost to history.[1]

Sargon in his Chariot. (From the Sculptures at Khorsabad).

[1] 2 Kings 17: 23.

Questions.—1. How long did the kingdom of Israel exist? 2. How many different kings reigned over it? 3. Who finally overwhelmed it? 4. What king captured its capital in 722 B. C.? 5. What became of the Ten Tribes? 6. By whom was their place supplied? 7. What was the mixed race called that now sprang up?

WHAT IS THE PRACTICAL LESSON?

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matt. 6: 24.

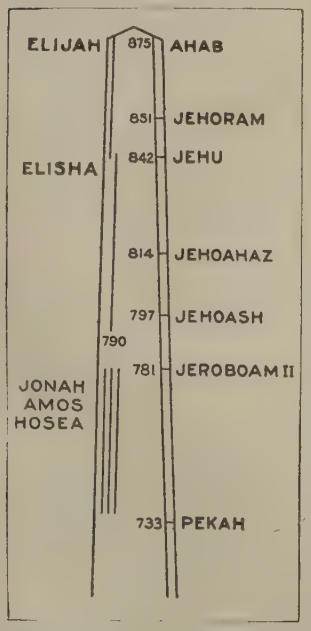
CHAPTER XLVIII.

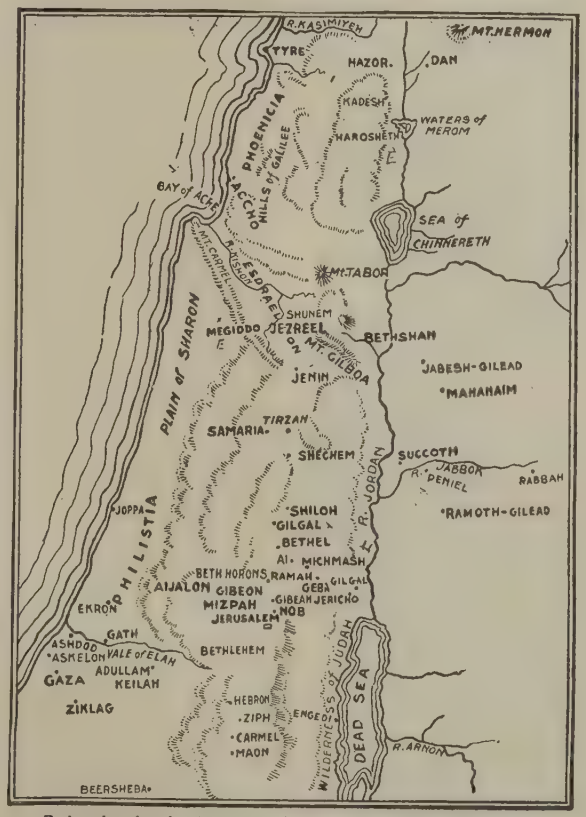
THE PROPHETS OF ISRAEL.

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."—1 KINGS 18: 21.

"Let it be known this day that thou art God in Israel, and that I am thy servant."—1 KINGS 18: 36.

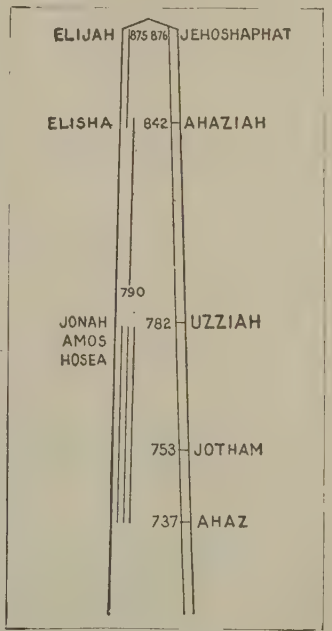
Prophets and Kings of Israel.





Palestine in the Days of the Old Testament Prophets.

Prophets and Kings of Judah.



The Prophets of Israel.—During the reigns of King Ahab (875), and King Jehoram (851), Elijah was the prophet. During the reigns of King Jehu (842), and King Jehoash (797), the prophet Elisha was active. In the reigns of Jeroboam II (781) and Menahem (735), Jonah, Amos and Hosea prophesied. The following therefore are the prophets of the kingdom of Israel,

Elijah.	**Amos.**
Elisha.	**Hosea.**
Jonah.	

The Prophet Elijah.—Elijah lived during the reigns of Ahab, Ahaziah and Jehoram, from 875 to 842 B. C. He was one of the inhabitants of Gilead, that

> "Country of chase and pasture,
> Of tent villages and mountain castles"

on the east side of the Jordan, whose inhabitants were constantly exposed to attacks from the northern tribes of the desert. The suddenness of Elijah's movements, his garb and shepherd's mantle, remind one of the land from which he came. He is called "the Tishbite." Perhaps he was born in Naphtali, but we do not know. (See p. 148). It was in the lonely hills and wild ravines of Gilead that the knowledge of the living God of Israel took hold on his mind and impelled him to cross the Jordan and appear in Samaria before the idolatrous court of King Ahab. It was Elijah's mission not merely to oppose the calf worship at Dan and Bethel, but the still more dangerous worship of Baal which Ahab's heathen wife had introduced from Sidon.

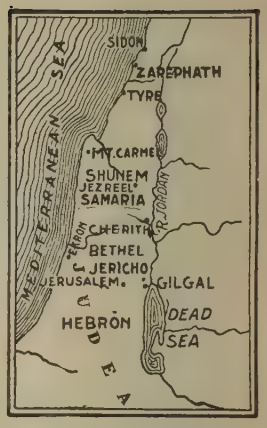
Balm of Gilead.

Questions.—1. Mention the prophets of the kingdom of Israel. 2. When did the prophet Elijah live? 3. From where did Elijah come? 4. What in his personal appearance corresponded with the nature of his country? 5. Where did the knowledge of the living God take hold of his mind? 6. What was the mission of Elijah?

Elijah's First Mission.—He suddenly appeared before Ahab and announced the three years drought. He then fled to the Brook Cherith, one of the torrents that cleave the mountains in the wild land that descends from Samaria to the Jordan. There by the hollow of the torrent bed he remained until the brook dried up. Then God sent him northward to the seacoast in Phœnicia; and he remained in the widow's house in Zarephath, a town lying between Tyre and Sidon. There he performed the miracles increasing the oil, and the meal, and restoring the widow's son to life. While King Ahab and his prime minister were searching the nooks and crannies of the shaded spring and torrent beds of Samaria for herbage, Elijah suddenly appeared again. The assembly on Mt. Carmel with the calling down of fire from heaven followed. The little cloud rose out of the Mediterranean and covered the whole face of the heavens. Ahab rode swiftly to Jezreel to escape the storm. Elijah, with some hope that the hearts of the wicked king and his wife Jezebel might be touched and that Israel might be reformed, ran before the king's chariot to Jezreel, which was a distance of at least sixteen miles. But Jezebel, instead of being touched, vowed vengeance on Elijah. Again he was obliged to flee. He went clear to the south of Palestine, stopping at the town of Beersheba. From there he journeyed to Mt. Horeb in the wilderness of Sinai. Here in one of the caverns of these awful mountains he remained while the presence of the Lord passed by. The Lord gave him three commands: First, that Hazael should be king of Syria instead of Benhadad; second, that Jehu would be king of Israel instead of Ahab; and third, that Elisha would be his [Elijah's] successor.

Cherith.

Bay of Sidon from Sarepta.



Map Illustrating Life of Prophet Elijah.

Questions.—1. Before whom did Elijah suddenly appear and why? 2. Whither did he flee? 3. Where is the Brook Cherith? 4. Whither did he go after leaving this brook? 5. What miracles did he perform in Zarephath? 6. When did he again suddenly appear before Ahab. 7. What great scene followed shortly afterward? 8. Whither did Elijah run in advance of the chariot of Ahab? 9. Whither did he flee from Jezreel? 10. Whither did he journey from Beersheba? 11. What happened in Mt. Horeb?

Elijah Searches for Elisha.—Elijah returned to Palestine and began to search for Elisha. He found Elisha probably at the latter's native place near the center of the Jordan Valley. After a space of six years he again appeared suddenly to Ahab at Jezreel and pronounced God's condemnation upon the king and queen for the murder of Naboth. Ahab died in accordance with the curse. After a reign of less than two years King Ahaziah of Israel met with a serious accident. Fearing that the result would prove fatal, the king sent to a shrine of Baal in the city of Ekron in Philistia to ascertain what would be the result of his illness. Elijah suddenly appeared before the messengers while

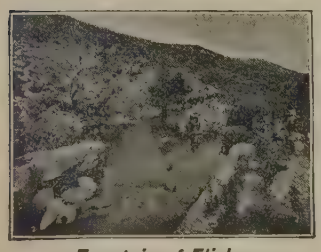
they were on the way and said to them, "Thus saith Jehovah, Is it because there is no God in Israel that ye go to enquire of Baalzebub, god of Ekron?" When Ahaziah heard of this his wrath was roused and he sent a party of fifty to the top of Mt. Carmel to take Elijah prisoner. Both this whole party and a second were consumed by a fire from heaven.

Elijah's End.—As the prophet's active life on earth was now drawing to its close, he visited the schools of the prophets at Bethel and Jericho. Reaching Gilgal, God told him that his end was near. With Elisha he went to Bethel and then to Jericho. The aged Gileadite stands on the brink of the river, rolls up his mantle and strikes the water, as Moses had done before him, and the two pass to the east side of the Jordan on dry ground. Here in his own land he is translated to heaven.

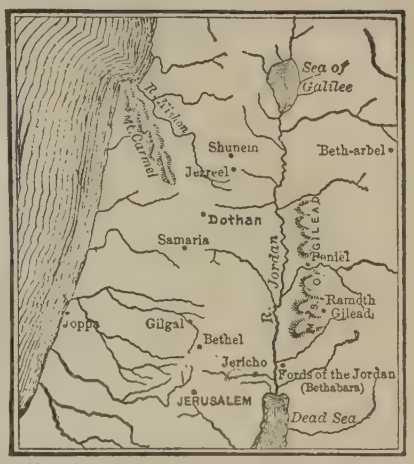
Ford of the Jordan.

Questions.—1. Where did Elijah find Elisha? 2. When and where did Elijah again appear before Ahab? 3. Where did he appear before King Ahaziah? 4. What followed this appearance? 5. Where did Elijah visit the schools of the prophets? 6. Where did God tell Elijah that his end was near? 7. Describe the journey of Elijah from Jericho to the point where he was translated.

The Prophet Elisha.—When Elijah returned from Sinai on his way to Damascus, he had found Elisha in the Jordan valley plowing in the field with twelve yoke of oxen before him. Elisha followed Elijah until God translated him. Then Elisha returned to dwell at Jericho which had lately been rebuilt and was the seat of the school of the prophets. One of the springs at Jericho was unfit for drinking, and at the request of the inhabitants of the city Elisha healed its waters. Starting for Mt. Carmel, he reached Bethel, the seat of the idolatrous calf worship. There the boys of the town were gathered waiting at the gate of the village to scan the passers-by. After they had scoffed at Elisha, they met their fate in the paws of two she-bears from the neighboring wood. Thenceforward the inhabitants of Bethel knew that to dishonor God's true prophets was to dishonor Him.



Fountain of Elisha.



Map Illustrating Life of Prophet Elisha.

Elisha in Moab, Carmel, Gilgal, Samaria and Jericho.—When the three kings of Israel, Judah and Edom engaged in a campaign against the rebellious Moab and their armies were perishing from need of water, Elisha was found in the camp and predicted an abundance of water, which came that night, and gave victory to the host. One day on his way down Mt. Carmel to the Jordan valley, Elisha stopped at the village of Shunem on Little Mt. Hermon. Here he was entertained by a woman of Shunem, whose boy later on was smitten by sunstroke in the harvest field. The mother at once started across the plain of Esdraelon for Mt. Carmel, a distance of fifteen or sixteen miles, to find Elisha, who restored the boy to life. At a later time Elisha resided at Gilgal and protected the sons of

An Upper Room like the one at Shunem.

The Site of Jericho.

the prophets from poisonous herbs that had been boiled in the pottage. Elisha also probably resided in Samaria, and while he was living there, Naaman of Damascus heard of him as the "prophet in Samaria" and coming down to Elisha's house was told to bathe in the Jordan. While Elisha resided in Jericho the building in which the sons of the prophets lived became too small and they resolved to erect a new structure on the banks of the Jordan. Here Elisha brought the iron axe head, that had disappeared, to the surface of the water.

Questions.—1. Where was Elisha told that he was to be Elijah's successor? 2. What did Elisha do for the inhabitants of Jericho? 3. What happened on his road to Mt. Carmel? 4. Describe the event connected with Elisha's presence in the army which the three kings sent against Moab. 5. Where did Elisha stop on a journey from Mt. Carmel to the Jordan Valley? 6. What part of the land was the scene of the restoration of the sun-struck boy? 7. Where did Elisha preserve the pottage from poison? 8. Where did Naaman call on Elisha? 9. Where did the sons of the prophets build a new edifice? 10. What miracle did Elisha perform here?

Elisha at Dothan, Samaria, Damascus.—Later on Elisha lived in the plain of Dothan half-way on the road from Samaria to Jezreel. Here he struck the Syrian warriors with blindness and led them to the capital at Samaria where, in the presence of Israel's king and troops, he opened the eyes of the Syrians who now became captives. Not long thereafter, he predicted that the Syrians who were besieging the capital city would be panic-stricken and flee during the night. Proceeding to Damascus, he anointed Hazael king of Syria. He then gave directions to one of the sons of the prophets to anoint Jehu, a chief captain of the Israelitish army in the garrison of Ramoth-Gilead east of Jordan, as king of Israel. He lived to see Joash, grandson of Jehu, upon the throne of Israel and died during the reign of Joash. He was bewailed by this king. He had been a prophet for 55 years.

Questions.—1. Where did Elisha strike the Syrian warriors with blindness? 2. What did he predict of the Syrian army? 3. Where did he anoint Hazael king of Syria? 4. What were his directions in regard to the anointing of Jehu? 5. Whom did he live to see upon the throne of Israel? 6. During what reign did he die?

The Prophets Jonah, Amos and Hosea.—*Jonah* was born in the tribe of Zebulon.[1] He lived in the last half of the eighth century, during or before the reign of Jeroboam II (781 to 740 B.C.) Having prophesied respecting Israel, God sent him to Nineveh, but as the Assyrians were repulsive to all Israelites, Jonah attempted to escape from his unpleasant task to Tarshish (probably Tartessus in Spain.) After he had been delivered from his adventure in the deep (the spot is supposed to have been near Sidon), Jonah executed his commission at Nineveh. Various places have been pointed out as the location of his sepulchre, but we do not know where he died or was buried.

Map Illustrating Journey of the Prophet Jonah.

Questions.—1. In what tribe was Jonah born? 2. When did he live? 3. Why did he not go to Nineveh? 4. Whither did he attempt to escape? 5. Where did he die?

Amos was born at Tekoah on the edge of the Judean wilderness, about six miles south of Bethlehem. He was one of the race of shepherds that inhabited the rural regions of Judah. Though belonging to the kingdom of Judah by birth, his prophesies have reference to the kingdom of Israel, which had been cut short by Hazael king of Syria toward the close of Jehu's reign and restored to its limits and splendor by Jeroboam II. Amos was called from the sheepfolds to be the prophet of coming judgments against the luxury and evil doing of this period of Israel's national prosperity. He went to Bethel himself to rebuke the calf worship there, but was driven back again to Judah. His prophecy may have been written after his return to Tekoah from his mission to Bethel. He prophesied between the years 781 and 740 B.C.

Questions.—1. Where was the prophet Amos born? 2. What was the occupation of Amos? 3. To what country did his prophecies refer? 4. What was the condition of Israel at this time? 5. Against what did Amos prophesy? 6. To what town did he go to rebuke idolatry? 7. Between what years did he prophesy?

Hosea also prophesied during the reign of Jeroboam II, and during the troublesome period that suc-

[1] 2 Kings 14 : 25.

ceeded Jeroboam's death. Hosea could not have lived long into the reign of Hezekiah, king of Judah. The years of Hosea's public life were dark and melancholy. The worship of Baal had become general in the land. Peace and prosperity had fled. The country was suffering from foreign invasions and from domestic turmoil. The whole land was debased. The prophecies of Hosea were directed especially against the sinfulness of Israel which was bringing it into anarchy and which finally led to the captivity of Israel.

Questions.—1. During what periods did Hosea prophesy? 2. What was the condition of affairs during Hosea's life? 3. Against what were the prophesies of Hosea directed?

WHAT IS THE PRACTICAL LESSON?

Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head.—Ezekiel 33 : 4.

CHAPTER XLIX.

THE KINGDOM OF JUDAH.

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies. . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."—Genesis 49: 8, 10.

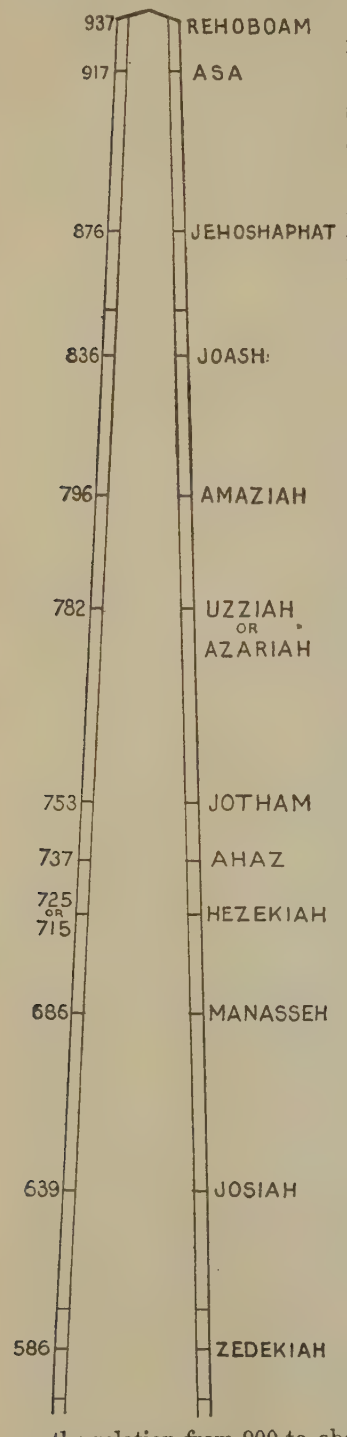
Chronology of the Kingdom of Judah.—The kingdom of Judah began in the year 937 and ended in the year 586 B. C. It endured a century and a quarter longer than the rival kingdom of Israel. Its land was more rugged and mountainous than the land of Israel and therefore less exposed to powerful enemies. Its soil was less fertile and there was less wealth to tempt an invader to conquest. Its population was more hardy, brave and united. While the kings of Israel were changed and swept away by many revolutions, the kings of Judah all belonged to the royal line of David and continued to the end without a single revolution. Both the memories of David's glorious past and God's promises to his posterity rendered the whole people intensely loyal to great King David and his line of successors. Many of these kings were good and served the one true God. Besides this, the capital of Judah never changed. It was the Holy City Jerusalem with its temple and temple-worship. On these accounts the kingdom of Judah was able to survive her more populous and more powerful sister kingdom. Judah was ruled by nineteen kings. The following is a chronological table of these kings:

	B. C.		B. C.
Rehoboam	**937**	**Jotham** (co-regent with Uzziah)	**753**
Abijah (or Abijam)	**920**	**Ahaz**	**737**
Asa	**917**	**Hezekiah**	**725 or 715**
Jehoshaphat	**876**	**Manasseh**	**686**
Jehoram	**851**	**Amon**	**641**
Ahaziah	**842**	**Josiah**	**639**
Athaliah (Queen)	**842**	**Jehoahaz**	**609**
Joash	**836**	**Jehoiakim**	**598**
Amaziah	**796**	**Jehoiakin**	**594**
Uzziah (or Azariah)	**782**	**Zedekiah**	**586**

Questions.—1. When did the kingdom of Judah begin? 2. When did it end? 3. How much longer did it continue than the rival kingdom of Israel? 4. Give some reasons for its greater duration. 5. When did King Rehoboam ascend the throne? 6. When did King Asa begin to reign? 7. When did King Jehoshaphat begin his reign? 8. When was King Joash placed upon the throne? 9. When did King Uzziah begin to reign? 10. When did King Hezekiah begin his reign? 11. When did King Manasseh begin his reign? 12. When did Josiah become king?

Epochs in the History of the Kingdom of Judah.—From 937 to about 900 B. C. there was war between the kingdoms of Israel and Judah. From 900 to about 840 B. C. these two kingdoms formed an alliance

against the king of Damascus and Syria. In 810 Joash was obliged to pay tribute to Hazael king of Syria. In 721 when Israel was captured and sent into captivity in Assyria, the kingdom of Judah began to be threatened by the great Assyrian power. This was in the reigns of Ahaz, Hezekiah, and Manasseh. The prophets Isaiah and Micah lived during the first and second of these reigns. The threatening attitude of Assyria continued from 721 to 625 B. C., when the empire of Babylonia destroyed the Assyrian empire. In 621 B. C. King Josiah inaugurated the great reformation in Judah. Zephaniah and Nahum were the prophets during his reign. During the succeeding reigns from 609 to 586 B. C., Jeremiah and Habakkuk were the prophets. In 601 Judah was conquered by Nebuchadnezzar and five years later in 596 part of the inhabitants were led off to Babylon in the first Babylonian deportation. In 586 Jerusalem was entirely destroyed and the remainder of the inhabitants were carried to Babylon in the second and final Babylonian deportation.



Questions.—1. What was the relation between Israel and Judah from 937 to about 900 B. C.? 2. What was the relation from 900 to about 840 B. C.? 3. What was the condition of affairs in the reign of Joash in the 9th century? 4. What were the conditions of Israel and Judah in the 8th century? 5. When did the prophets Isaiah and Micah live? 6. How long did the empire of Assyria threaten the kingdom of Judah? 7. When did King Josiah inaugurate his reformation? 8. Who were the prophets in his reign? 9. When did Jeremiah and Habakuk prophesy? 10. When did the first Babylonian deportation occur? 11. When did the second Babylonian deportation occur?

The Kings of Judah and Their Course.—Of the nineteen kings who reigned for more than 350 years there were some very good and pious kings, such as Asa, Jehoshaphat, Joash, Josiah, and Hezekiah. On the other hand, there were some very wicked rulers such as Abijah in his later days, Queen Athaliah, Manasseh, and the three kings before the last captivity. The history of Judah is a record of the growth of great wickedness, followed by God's punishment, and by a consequent repentance and reform on the part of the people. Certain kings allowed idolatry to spring up. God punished the country by sending calamities upon the nation. Then a pious king would arise and would try to keep the people faithful to the true God. But after repeated reformations, the wickedness and corruption became so great that final Divine punishment descended upon the land and the people were compelled to go in captivity to Babylon.

Questions.—1. What fact steadily shows itself in the history of the kingdom of Judah? 2. How many kings were there in Judah? 3. Which of these were good and pious? 4. Mention some of the wicked rulers. 5. Why did God bring punishment on the nation? 6. What frequently followed God's punishment?

History of the Kings.—Rehoboam, the first king, was the one who lost the Ten Tribes of Israel from his kingdom by his foolish reply (see p. 173). He tried to surround his country with a chain of fortresses, and in the first years of his reign was a good king, but later on allowed his people to fall into idolatry, and Shishak, the king of Egypt, made a great invasion into the realm of Judah, capturing Jerusalem, robbing the temple, exacting tribute, and carrying off the golden shields which Solomon had made.

Abijah, Rehoboam's son, was the second king. Like his father he fell into evil ways. His reign was cut short and his son Asa reigned in his stead.

Asa, 917 B. C., ruled forty-one years, rebuilding the walls of Jerusalem and gathering a large and well-trained army. In answer to his fervent prayer he

gained a great victory over the Egyptians. But when he learned that the king of Israel was coming to fight him, he forgot to trust in the Lord and sought the alliance of the king of Syria, which he managed to gain by giving the Syrian king all his temple treasures. From this time on his reign was unhappy.

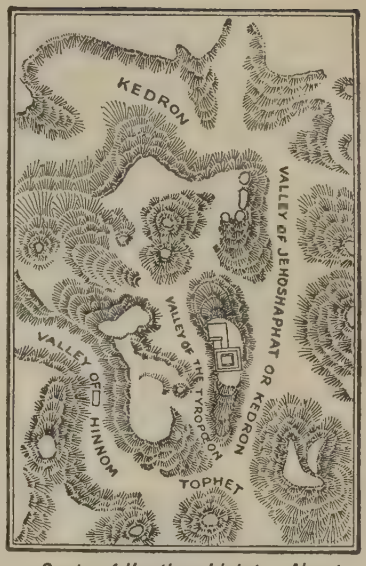
Questions.—1. What can you tell of the reign of King Rehoboam? 2. What can you tell of the reign of Abijah? 3. What can you tell of the reign of Asa?

Jehoshaphat.—King Jehoshaphat was the son of Asa and reigned from 876 to 851 B. C. He was a good and pious king and very energetic. He sent priests and Levites about the country to instruct the people in the knowledge of the law. He continued the fortifications begun by Solomon and carried on by Rehoboam, Abijam, and Asa, round about Judah. By conquering Edom again he opened the door to the commerce of the gulf of Elath at Ezion-Geber. The Philistines and the tribes of the desert paid him tribute. He drove back the invasion of the Moabites when they crossed the south-eastern border of Palestine and encamped along the shore of the Dead Sea at the palm grove of Engedi. Here in the Valley of Blessing (Beracha) his soldiers slew them. He was in the expedition at Ramoth-Gilead where Ahab was slain. He built the ships of "Tarshish," but they were wrecked on the reefs of Ezion-Geber.

Ezion-Geber.

His reign was a period of prosperity. He struggled nobly against the heathen idolatry about the temple. Mt. Olivet, the roads round Jerusalem, the valley of Hinnom, and the royal gardens of Tophet were full of idols and heathen sanctuaries. The one fatal mistake of Jehoshaphat was that he entered into an alliance with Ahab, and even encouraged his son Jehoram to marry the daughter of this wicked ruler. In thus connecting his son with the cruel daughter of the idolatrous Tyrian Queen of Israel, King Jehoshaphat became the author of great disasters to his country. Nevertheless he was the only ruler of Judah counted worthy in later ages to rank with Hezekiah and Josiah among the most pious kings of David's line.

Questions.—1. When did Jehoshaphat reign and what was his character? 2. What did he accomplish during his reign? 3. Where did idolatry flourish? 4. What was the fatal mistake of Jehoshaphat?

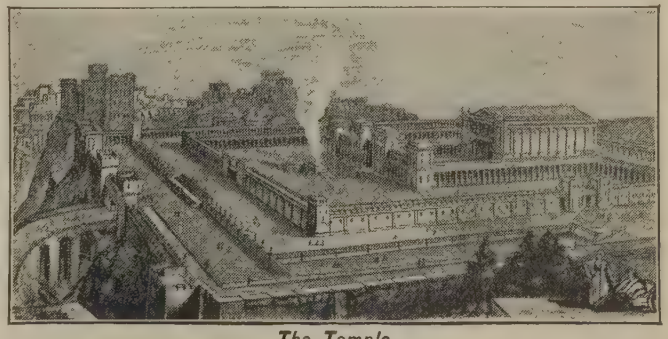


Seats of Heathen Idolatry About Jerusalem.

Jehoram. — King Jehoram was the son of Jehoshaphat and reigned from 851 to 843 B. C. He was married to Athaliah, the daughter of Ahab and Jezebel, who influenced him to set up idols. The Philistines carried off all his family into captivity except one son. He became very ill and died after much suffering. He was one of the worst kings of Judah.

King Ahaziah and Queen Athaliah.—Ahaziah, the son of Jehoram, reigned for one year, 842, when he died at the hand of Jehu of Israel. As soon as his mother Athaliah heard that her son was dead, she treacherously killed, as she supposed, all her children and grandchildren and seized the throne, reigning until the year 836.

The Reign of Joash.—The boy Joash, who had escaped the murderous hand of his grandmother and who was proclaimed king when he was only seven years old, reigned for forty years, until 796 B. C. As long as he kept true to the religion of his fathers

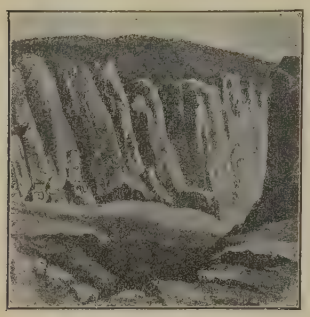


The Temple.

the kingdom prospered. Under the high priest Jehoiada the true worship of God flourished and the prophets were held in respect. The temple which had fallen into decay was repaired, but in the latter part of his reign Joash turned to the worship of idols and Hazael king of Syria invaded Jerusalem and carried away the treasures of the palace and the temple. Joash was murdered by his own subjects.

Questions.—1. To whom was King Jehoram married? 2. Was he a good or a wicked king? 3. How long did King Ahaziah reign? 4. Who seized the kingdom after his death? 5. For what acts is Queen Athaliah notorious? 6. What can you tell of the reign of Joash?

Reign of Amaziah.—King Amaziah the son of Joash reigned from 796 to 782 B. C. He slew the murderers of his father. He was a just king. He captured Petra, the capital of Edom, and seems to have conquered the land as far south as Elath on the Red Sea. But Amaziah sinned by sacrificing to an Edomite idol, and after a fatal war with Israel, was killed by his own people.



Edom (Petra).

Questions.—1. What can you tell of the reign of King Amaziah? 2. What did he effect in Edom?

Reign of Uzziah, 782 B. C.—Uzziah, the son of Amaziah, was a youth of sixteen when he was raised to the throne. In addition to his father's energy, Uzziah possessed a prudence and ability to organize which made his reign the most glorious externally since the days of Solomon. The walls of Jerusalem were rebuilt and provided with towers, the army was thoroughly organized, cisterns were dug to collect the winter rains, agriculture was carefully protected. We learn from two fragmentary Syrian inscriptions that this strong Judean king was influential throughout all Palestine. In the latter part of his reign he associated his son Jotham with him. During the sixty-eight years of the reign of these two kings, the kingdom of Judah rose from its disorder to the enjoyment of great power. Edom was again subdued as far south as the Red Sea, the Philistines were compelled to submit on the west, and the Moabites and Ammonites became tributaries of Judah on the east. But luxury, pride, and oppression increased, and heathen superstitions and customs were adopted. At the beginning of his reign Uzziah was under the influence of the prophet Zechariah.

Questions.—1. Whose son was Uzziah? 2. What did he accomplish? 3. How long was his reign? 4. Whom did he associate with himself as king? 5. What prophet influenced Uzziah?

The Reign of Ahaz, 737-715 B. C.—Ahaz began his reign among a distracted and terrified people. Judah was attacked from every side. On the southeast the Edomites were making raids, on the southwest the Philistines regained possession of Bethshemesh, Ajalon, and Timnath. From the north the Syrian king Rezin and Pekah king of Israel shut up Ahaz in Jerusalem. There were two parties at court. One urged Ahaz to apply to Egypt, the other to ask aid of Assyria. "The hissing fly from the farthest corners of Egypt," said Isaiah, "and the bee of Assyria will settle in swarms in the valleys and pastures of Judah." Ahaz gave no heed to Isaiah's warnings. He sent to Assyria for help against Syria. Tiglathpileser king of Assyria at once destroyed the kingdom of Syria and the kingdom of Israel; but he made Ahaz a vassal and compelled him to pay tribute. The prophecies of Isaiah were fulfilled to the letter. "He sowed the wind; his son Hezekiah would have to reap the whirlwind."

Damascus.

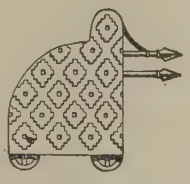
Questions.—1. During what years did King Ahaz reign? 2. What wars were conducted against King Ahaz? 3. What two parties were there at court, and what did they urge? 4. To what prophet did King Ahaz give no heed? 5. Why not? 6. How and to whom did King Ahaz become a vassal?

The Reign of Hezekiah, 725-686 B. C.—Hezekiah broke the images of the idolators and the brazen serpent, to which the Jews now were burning incense. He had inherited from his father nothing but an empty treasury and a shattered

Pool of Hezekiah.

army. But like his great-grandfather Uzziah, he strengthened the city of Jerusalem, improved its water supply, built the pool of Hezekiah, and encouraged agriculture. He conquered the Philistines even unto Gaza. When the King of Assyria applied for the tribute, Hezekiah refused to send it. He was lifting his people out of their wicked ways. But the haughty Sennacherib, king of Assyria, invested Jerusalem and shut up Hezekiah as a bird in a cage. Hezekiah prayed to the Lord and the army of Assyrians, 185,000, was smitten in their camp in a night.

Sargon, Father of Sennacherib, in his Chariot. (From the Sculptures at Khorsabad).



Assyrian Battering Ram.

Questions.—1. When did Hezekiah rule? 2. What did he accomplish? 3. What befell King Hezekiah? 4. What mistake did King Hezekiah make after his recovery? 5. Who was Sennacherib and what befell his host?

The Reign of Manasseh, 686–641 B.C.—Manasseh, the son of Hezekiah, began to reign in 686 at twelve years of age and ruled over the country forty-five years. He used the temple for idol sacrifices, and offered his own son as a sacrifice to Moloch. He had dealings with wizards and witches, persecuted the prophets, and probably killed Isaiah. The Assyrian power had been so weakened by the destruction of Sennacherib's army, that though Manasseh was made to feel this power, probably under Ezarhaddon, it did the country no lasting injury. But the rising kingdom of Babylon was soon to come in judgment against Judah for the sins of Manasseh.

Manasseh's son Ammon pursued the policy of his father and was slain by his nobles after a reign of only two years.

Questions.—1. Who was Manasseh? 2. When did he begin to reign? 3. How long did he reign? 4. What wicked things did he do? 5. Why was he not more greatly molested? 6. Who was Ammon?

The Reign of Josiah, 639–609 B.C.—Josiah was the sixteenth and last real king of Judah. Although four other kings followed him, they were but the servants of Egyptian and Babylonian kings. Josiah came to the throne in 639 B. C. as an eight-year-old lad. Zephaniah at this time attacked the sins of his nation. We learn from him that the black-robed priests of Baal were still supported by eager worshippers. On the housetops many continued to worship the sun, moon, and stars. At this period, 627 B. C., the voice of the prophet Jeremiah is heard for the first time and continued throughout the reigns of succeeding kings to the final catastrophe. Nahum also prophesied that God would cast down the haughty Assyrians. While the temple was being repaired under the high priest Hilkiah, the discovery of the long-forgotten book of God's Law in the temple led to a thorough reformation. The altars reared by Manasseh in the temple were demolished. The chariots of the sun were burned. The shrines in the Valley of Hinnom were broken to pieces. Thirteen prosperous years followed this Reformation, and principles of justice and mercy seemed to be in the hearts of the ruler and his people. In the year 609, Josiah advanced against Pharaoh-Necho to obstruct his march to the Euphrates and fought a battle at Megiddo on the plain of Esdraelon. The Jewish army was defeated and Josiah was mortally wounded. He died soon after at Jerusalem. With him fell the last hope of the sinking state.

Questions.—1. When did Josiah come to the throne? 2. How many kings of Judah followed him? 3. What can you tell of Josiah's reign? 4. What prophets lived at this time? 5. What was the "Reformation of Josiah," and by what was it caused? 6. How did King Josiah die?

Reigns of the Last Four Kings, 609-586 B.C.—Jehoahaz, a younger son of Josiah, after a reign of three months, was imprisoned by Pharaoh-Necho in the Egyptian camp. His brother Jehoiakim was set up as an Egyptian vassal, and surpassed the worst of his fathers in wickedness. He made the people poor by his love of pomp and splendor. All the reforms of Josiah were forgotten. The luxurious courts of the Nile and the Euphrates were imitated. During this period Jeremiah, the greatest man of his day, stood almost alone for the Lord God.

In 625 B. C. (or in 606 B. C.) Nineveh was destroyed by the new Babylonian power. In 605 B. C. this new Babylonian power totally defeated Pharaoh-Necho in the great world-battle at Carchemish, a fortress on the Euphrates. (See map in Chap. L.) The Babylonians were commanded by Nebuchadnezzar and the whole of western Asia now fell into his power. Jehoiakim was put in chains, but was afterward left in Judea as a vassal king of the Babylonians. Three years later he rebelled and was attacked by the Babylonian

army and died. His son Jehoiachin succeeded him in 594, but was dethroned after a reign of three months by Nebuchadnezzar who carried away to Babylon the nobles, men-of-war, and priests. Among those carried away was the great prophet Ezekiel. Nebuchadnezzar now made Zedekiah, a remaining son of Josiah, king of Israel.

Questions.—1. Name the last four kings of Judah. 2. What became of Jehoahaz? 3. What can you tell of Jehoiakim and his reign? 4. How did the great battle of Carchemish affect the kingdom of Judah? 5. What became of Jehoiakim? 6. How and by whom was Jehoiachin dethroned? 7. Who else were carried captive to Babylon? 8. Whom did Nebuchadnezzar set on the throne of Judah?

The Reign of Zedekiah, 586 B. C.—Influenced by the lying prophets in Jerusalem, Zedekiah rebelled against Nebuchadnezzar and made an alliance with the Egyptian king. Nebuchadnezzar appeared in Palestine with an army, destroying the towns and surrounding the fortresses. Jeremiah entreated the king to surrender Jerusalem. After a siege of eighteen months, Nebuchadnezzar made a breach in the city's fortifications. Zedekiah endeavored to escape, but was brought to Nebuchadnezzar at Riblah, and after his sons had been executed before his eyes, was deprived of his sight and taken in chains to Babylon. The city and temple of Jerusalem were destroyed by fire. Nearly all the people were carried into captivity to Babylon. Only a remnant, among whom was Jeremiah, were left in the land.

Questions.—1. What did King Zedekiah do? 2. Who came up against King Zedekiah? 3. Describe the result. 4. How long was Jerusalem burning? 5. Who were left in the land?

WHAT IS THE PRACTICAL LESSON?

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matt. 3 : 12.

And the remnant that is escaped of the house of Judah shall again take root downward, and beaf fruit upward.—Isaiah 36 : 31.

CHAPTER L.

THE BABYLONIAN CAPTIVITY AND THE RETURN TO JERUSALEM.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"—Psalm 137 : 1–4.

Destruction of the Two Kingdoms.—We have seen in Chapter XLIX that the kingdom of Judah was destroyed the first time in 594, and that Nebuchadnezzar carried off King Jehoiachin with 10,000 of the principal inhabitants including the prophet Ezekiel to Babylon. We have also seen that a few years later, when Zedekiah the last king revolted against Nebuchadnezzar Jerusalem was entirely destroyed in 586 and a second deportation of its inhabitants took place. Soon after this many Jews, and Jeremiah among them, migrated to Egypt. Both the kingdom of Israel and the sister-kingdom of Judah had at length been thoroughly destroyed.

Questions.—1. When did Cyrus the Great begin his reign? 2. Of what people was he king? 3. Mention his conquests. 4. What happened at Babylon? 5. Whom did Cyrus find at Babylon? 6. At what other place did he find these Jewish exiles?

The Babylonian Captivity, 606–536 B.C.—The captivity of Judah, reckoned from 606 B. C. (the first deportation) to 536, the first return of the exiles, is a period of seventy years. The first band of exiles in Babylon was allowed to "build houses and plant gardens,[1] and to live in communities of their own[2] under elders. King Jehoiachin after thirty-six years of confinement was taken out of prison by the successor of Nebuchadnezzar and given a place of honor in the Babylonian court.[3] Though the people longed for a return to their native land, especially as time went on

[1] Jeremiah xxix. 5. [2] Ezra viii. 17. Ezekiel i. 1. [3] 2 King xxv. 27.

many of the Jewish families found that life was not unpleasant in Babylonia, and a considerable number of them did not return to the Holy Land when this first became possible.

But the pious among them never resigned the hope of regaining their country. In Babylon they enjoyed the guidance of the prophets Ezekiel and Daniel. They formed a nation within a nation, and did not mix with their Gentile neighbors. Some of them, as Daniel, Ezra, Esther, Mordecai, and Nehemiah were high in honor and in office in the court of the king. Ezekiel labored for more than a half a century, a captive among his captive people, to preserve their adherence to the faith of their fathers. Daniel lived for a much longer period at the court of the monarch, and rose to high official position.

The Babylonian Empire, and that of the Medes and Persians.

Questions.—1. When and by whom had the kingdom of Judah been destroyed? 2. What had become of the people? 3. Between what years did the Babylonian captivity last? 4. Describe the life of the exiles in Babylon. 5. What can you tell of their prophets? 6. Who else were high in the honor of the eastern kings?

Symbolical Figure of Cyrus (*From the Persepolitan Monuments*) *and his Name in Cuneiform Characters.*

Cyrus Permits the Exiles to Return, 536 B.C.—In 558 B. C., Cyrus, King of the Medes and Persians, began his extraordinary reign of twenty-nine years as the founder of the great Persian Empire, which included Persia, Media, Assyria, Babylonia, Syria, and Asia Minor. Cyrus first subdued the northern and western provinces of the old Median kingdom. He overthrew Croesus in Asia Minor in 554, and subdued the Greek cities and colonies, and islands on the coast of Asia Minor. Between 553 and 540 he was occupied in subduing the tribes whose region lay between Persia and India. In 538 he entered Mesopotamia and laid siege to Babylon. Belshazzar, the king of Babylon, was holding a great feast. The hand-writing appeared on the palace wall. That night the Persian soldiers of Cyrus entered the streets of mighty Babylon. Cyrus found here in Babylon as well as in Assyria, Gozan and Media, the captives of Judah pining away in this foreign land.

In 536 B. C. King Cyrus proclaimed throughout his empire by a herald and by a written order that all the Jews without exception had liberty to return to Judea and rebuild the temple at Jerusalem. He also delivered to the returning exiles 5,400 sacred vessels of gold and silver which Nebuchadnezzar had carried from Jerusalem to Babylon. He prescribed the size of the new temple, and directed that the expense of its erection should be defrayed from the royal treasury.

The grandson of King Jehoiachin, Zerubbabel, together with the elders of Judah and Benjamin and the Levites and nearly 50,000 people prepared themselves for the journey. They assembled according to the usual mode of collecting a caravan. They had over 8,000 camels, horses and beasts of burden. Their journey consumed four months. They settled in the Holy Land, but never were in a very flourishing condition. Justice was imperfectly administered, and the rebuilding of Jerusalem and of the temple proceeded very slowly. The Samaritans, the enemies of the Jews, succeeded in stopping the work of building for fifteen years, but at the end of twenty years it was finally completed and dedicated 516 B. C. It was not nearly as splendid as the former Temple of Solomon, and the old men who saw the contrast wept at the

thought of the former magnificence now lost. This temple after standing almost 500 years was replaced by that of Herod, which was begun twenty years before the Christian era.

Questions.—1. What happened in 536 B. C.? How many exiles accepted the invitation of King Cyrus? 3. What did he deliver to them? 4. How did he defray the expense of erecting the temple? 5. Who were the leaders of the returning exiles? 6. How many animals did they possess? 7 How much time did the journey consume? 8. What did they accomplish after settling in Palestine? 9. How long did it take to build the temple? 10. How long did this temple stand?

Return of a Second Colony to Palestine.—In **458 B.C.**, fifty-eight years later than the dedication of the temple, a second colony came from Babylon to Jerusalem under Ezra. It was composed of 7,000 people, and Ezra brought with him ample means to administer the government. Two of the prophets, Haggai and Zechariah, returned with this colony. With Nehemiah, Ezra restored the law and organized the Jews into a religious community. The Books of the Old Testament were collected and such reforms were introduced in the nation as to make it again a people of God. In his work of restoring the people to the true worship and service of God, Nehemiah was aided by the prophet Malachi. From the time of Nehemiah to the time of the invasion of Alexander the Great, a period of over fifty years, Jerusalem was in peace.

Questions.—1. When did a second colony come from Babylon to Jerusalem? 2. Who were the leaders of this second colony? 3. What prophets accompanied them? 4. How many persons returned this time? 5. What did Ezra accomplish? 6. How long was this new colony in peace?

Jerusalem in the Days of Nehemiah.—When Ezra and Nehemiah returned to Jerusalem, they labored day and night in the reconstruction of the walls of the city. As we follow Nehemiah, in the order of the procession on the day of Dedication of the Walls,[1] we come first to the Sheep Gate near the temple, whose construction was undertaken by the priests as the first part of the new wall. It opened on the valley of the Kedron and faced the Mount of Olives, and was the gate through which the shepherds were to bring in their flocks from the wide pasturage of the wilderness, particularly as the Passover season approached. Going around from this spot northward, we reach the part of the wall built by the men of Jericho, and including the Fish Gate, facing north. No doubt this gate received the fish supply from the Jordan or from the Sea of Galilee. Toward the northeast were the Old Gate and the Ephraim Gate. On the west were the potteries ("tower of furnaces") and probably the Garden Gate. Descending into the valley of Hinnom to the south, we find the Valley Gate where the children who were victims of the savage idol Moloch in earlier days, had been led out to their fate. Further down in the degraded valley at the southeastern part was the Dung Gate, through which all the refuse of the city was taken. In the valley of the Kedron, we come to the Fountain Gate near the pool of Siloah. Still further up on the east, beyond this gate, were the tombs of the kings. On the east side also were the Water, East, and Horse Gates, all of them apparently leading toward the valley of the Kedron.

[1] The procession really divided at a point opposite to the temple, one-half of it going southward to the right and the other half northward to the left.

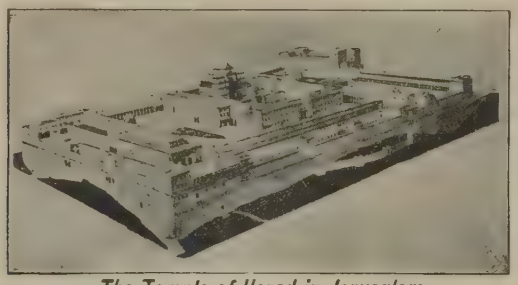
Questions.—1. Under whom was the temple at Jerusalem rebuilt? 2. Mention some of the gates in the wall that Jeremiah reconstructed.

Later History of Jerusalem.—Alexander the Great marched upon Jerusalem. As he reached the heights above the city, he was met by a glittering procession coming out of the gates. The whole people clothed in white garments, led by their High-priest arrayed in purple, wearing on his breast a golden plate on which was written the name of Jehovah, bent before him and prayed for mercy. Alexander, struck with awe, saved them, and offered sacrifices in the temple. This was about 332 B.C. Antiochus, king of Syria, about 170 B.C., plundered Jerusalem, and tore down its walls, slaying 30,000 men. Then came the terrible wars of the Maccabees. In the 63rd year B.C. the city was taken by Pompey and Judea was made a Roman province. To the great sorrow of the Jews, Pompey entered the Holy of Holies, but he left their treasures untouched. These were carried off by Crassus a few years later. The history of Jerusalem under Herod, Archelaus, Pontius Pilate, and Portius Festus has been given in preceding chapters.

Roman Battering Ram.

Greatness of Jerusalem before and after the Exile.—It was in the streets and houses of Jerusalem that many of the greatest scenes in the Old Testament were enacted. Here David probably wrote most of the

Psalms. Here Solomon wrote Proverbs. Here were treasured the records which are now found in the



The Temple of Herod in Jerusalem.

books of Kings and Chronicles. Here Isaiah, Jeremiah, and other later prophets figured in the temple and in the court of the kings. Here Ezra probably gathered the books of the Old Testament into a single volume, and established the custom of constant public reading of the books of the Old Testament before the congregations of the people. As Hebrew was no longer understood, Ezra took care to provide interpreters to translate the Scripture lessons at the public services into the dialect which the people understood. In this way the *Synagogues* of the Jews arose, and spread later on throughout the land, so that in Christ's day there were synagogues everywhere in the Holy Land.

Questions.—Describe the experience of Alexander the Great in connection with Jerusalem. 2. What did Antiochus, King of Syria do to Jerusalem? What did Pompey do?

Worship of the Synagogue.—The worship of the synagogue was not so very different from our own church service. The reader of the service entered the raised enclosure in the middle of the room and recited a prayer of adoration. There were readings from the Scripture, and other prayers and short responsive utterances of praise, beginning with "Praise ye the Lord." On Monday, and Thursday, and on Sabbaths the Law was read, the five books of Moses being divided into fifty sections of seven lessons each for this purpose. Between each lesson a short address on the Scripture read was made. After the Law the roll of the Prophets was opened and a section was read from them.

WHAT IS THE PRACTICAL LESSON?

The punishment of thine iniquity is accomplished, O daughter of Zion: he will no more carry thee away into captivity.—Lamentations iv. 22.

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing.—Psalm 126: 1–2.

CHAPTER LI.

THE FOUR GREAT EMPIRES ON THE EUPHRATES.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

"It shall never be inhabited: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there; and owls shall dwell there, and satyrs shall dance there."—Isaiah 13: 17–21.

We have seen that Palestine in Bible times was in the heart of the world. North of Palestine were Phœnicia and Syria. Southwest of Palestine was the wonderful land of Egypt in the basin of the Nile. But it is east of Palestine that we find the most ancient and the most wonderful empires in early history. Here, in the valleys of the Euphrates and the Tigris, was the cradle of the human race and here arose the four great monarchies that ruled the East from the time of the destruction of the tower of Babel to the time when Alexander the Great was the first to conquer Asia with European forces. The immense stretch of time, from perhaps nearly four thousand years before Christ to within a few centuries of the birth of Christ, during which these monarchies flourished, we cannot conceive or imagine.

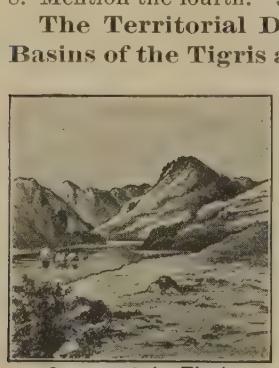
The first of the great eastern monarchies was the *Chaldæan*, with its capital at Ur. It was old in the

days of Abraham. The second was the *Assyrian* empire, with its capital at Nineveh. It endured for about six centuries, from 1270 to 625 B. C. The third was the *Babylonian* empire, with its capital at Babylon. It continued for nearly a century, from 625 to 526 B. C. The fourth was the *Persian* empire whose monarchs came from further east on the other side of the Zagros Mountains and which endured for about two centuries, from 526 to 330 B. C.

Map Illustrating Territorial Divisions and Ancient Monarchies.

Questions.—1. Where did the four great empires of the East arise? 2. How long did they endure? 3. Name the earliest of the empires. 4. Mention the second. 5. How long did it endure? 6. Mention the third. 7. How long did it continue? 8. Mention the fourth. 9. In what period did it flourish?

The Territorial Divisions of the Land in the Basins of the Tigris and the Euphrates.—The lowest territory in the Euphrates is *Chaldæa*, the country at the head of the Persian Gulf. It stretches westward from the lower waters of the Euphrates to the Syrian desert. It is called in the Bible the plain of Shinar. It is a vast alluvial plain. Ur lies in its southern and Babylon on its northern border. The second of these divisions is *Mesopotamia*, or the district lying above Chaldæa and between the two rivers, Euphrates and Tigris. A third district is *Babylonia*, which is the great alluvial plain between the lower course of the Tigris and the Euphrates with the Syrian desert on its west. The fourth is *Assyria* proper, which lay northeast of the Tigris River and west of the Zagros Mountains. A fifth country is *Armenia* or the highland region between Asia Minor and the Caspian Sea. *Media* lay to the east of Assyria.

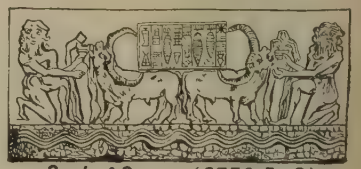


Source of the Tigris.

The Euphrates (Near Bir).

Questions.—1. What is the name of the country at the head of the Persian Gulf? 2. Describe it. 3. What is it called in the Bible? 4. Where is Mesopotamia? 5. Where is Babylonia? 6. Where is Assyria? 7. Where is Armenia? 8. Where is Media?

First. The Early Chaldæan Empire, 3800-1270 B. C.—The earliest of the three kingdoms was the Chaldæan, which arose in the lower part of the rich and luxuriant plain lying close to the Persian Gulf. The plain was extremely fertile, and both cereals, palms, the vine, and other fruits abounded. The growth of grain here excited the wonder of all Greek travellers who visited the East. The waters of the Tigris and Euphrates were distributed for irrigation throughout the plain in numberless small canals. The Bible names Nimrod, the son of Cush, as the founder of this kingdom, and we are told in the Book of Genesis of the confederation of four cities that ruled over the empire founded by Nimrod. These places are (1) Babylon, (2) Erech, (3) Accad, (4) Calneh. All of these places have been identified in modern times. The ships of Ur, the capital, traded along the shores of the Persian Gulf. Inscriptions recently deciphered show us that the first great monarch called Sargon I, perhaps the first great founder of the places on these Chaldæan plains, reigned as early as 3800 B. C. He established large libraries in that early day, the earliest



Seal of Sargon (3750 B. C.)

libraries of the ancient world. The books were clay tablets, varying in length from one inch to twelve inches and were about one inch thick. Erech was especially renowned for its great library and was known as the "City of Books." Some of the stories preserved on these tablets resemble the first chapters of Genesis and form what is called the Chaldæan account of the creation of the world. Abraham was born at Ur about two thousand years before the Christian era. This Chaldæan monarchy continued until about the thirteenth century B. C., when it gave way to the rising power of Assyria.

Questions.—1. Where did the Chaldæan empire arise? 2. Describe the country. 3. Whom does the Bible name as the first king? 4. What four leading cities of this kingdom does the Book of Genesis mention? 5. What was the name of the first great monarch? 6. How early did he reign? 7. What can you tell of the libraries of those days? 8. When did this Chaldæan monarchy give way to the Assyrian empire?

Second. The Assyrian Empire, 1270-625 B.C.—The Assyrian Empire originated north of the Chaldæan, at Asshur, sixty miles south of Nineveh. The first famous monarch of Assyria was Tiglath-pileser I. (1130 B. C.) In the eighth century before Christ, Nabonassar of Babylon gained supremacy over Assyria. The date of this event, 747 B. C., is the celebrated "Era of Nabonassar." Two years later in 745 B. C., Tiglath-pileser II, a mighty conqueror and a great organizer, extended the Assyrian power over the greater part of Asia and his successor Sargon, who in 722 B. C. took Samaria and carried away the Ten Tribes into captivity, extended the rule of Assyria even over Egypt. Sargon was a great builder, but it was his son Sennacherib, who came to the throne in 705 B. C., who was the greatest of these Assyrian kings.

Assyrian Bull.
(From the Monuments.)

Sennacherib.
(From the Monuments.)

He was the builder of magnificent structures at Nineveh, and his name is very famous in the Bible. It was he who came up against Hezekiah, king of Judah, and invested Jerusalem, and whose forces were smitten by the angel of the Lord. He himself refers to this expedition against Hezekiah in one of the many of his own inscriptions. He says: "I took 46 of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers around the city to hem him in, and raising banks of earth against the gates, so as to prevent escape." The greatness

Palace at Nineveh.

of Nineveh can be estimated by the fact that mounds containing ruins still stretch for twenty miles along its

ancient site. The prophet Jonah was sent to warn Nineveh. In 625 B. C. the Assyrian empire was overthrown. Nineveh was captured and its splendid palaces and temples were given to the flames.

Questions.—1. Where did the Assyrian empire originate? 2. Who was the first great Assyrian monarch, and when did he flourish? 3. When and what was the era of Nabonassar? 4. What did Tiglath-pileser II do, and when did he reign? 5. For what is the reign of Sargon famous? 6. Describe Sennacherib and his reign. 7. Describe the greatness of Nineveh. 8. When was the Assyrian empire overthrown?

Third. The Babylonian Empire, 625-536 B. C.—Nabopolassar, the first Babylonian monarch, was followed by his renowned son Nebuchadnezzar, under whom Babylon became the most powerful and most wonderful city of the ancient world. Jerusalem, having revolted against him, was taken and sacked. He carried the sacred vessels to Babylon and burned the temple. He then proceeded to besiege the city of Tyre, as described by Ezekiel.[1] It was this Nebuchadnezzar who built the great palace and celebrated hanging gardens at Babylon and who made the boast, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" As described in the Scriptures in the Book of Daniel, God humiliated Nebuchadnezzar by depriving him of his reason for a time. Babylon was at least five times as large as London and its walls were 338 feet high and 85 feet thick. The name of Nebuchadnezzar appears on numberless bricks that are found by those who have been excavating on the site of this ancient city. Under the fifth king after Nebuchadnezzar, whose name was Belshazzar, Babylon was besieged in 538 B. C. by Cyrus the Great, who entered the city by diverting the course of the Euphrates.

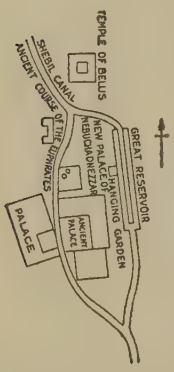
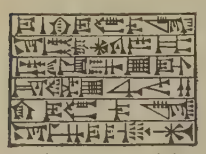


Chart of Ancient Babylon.

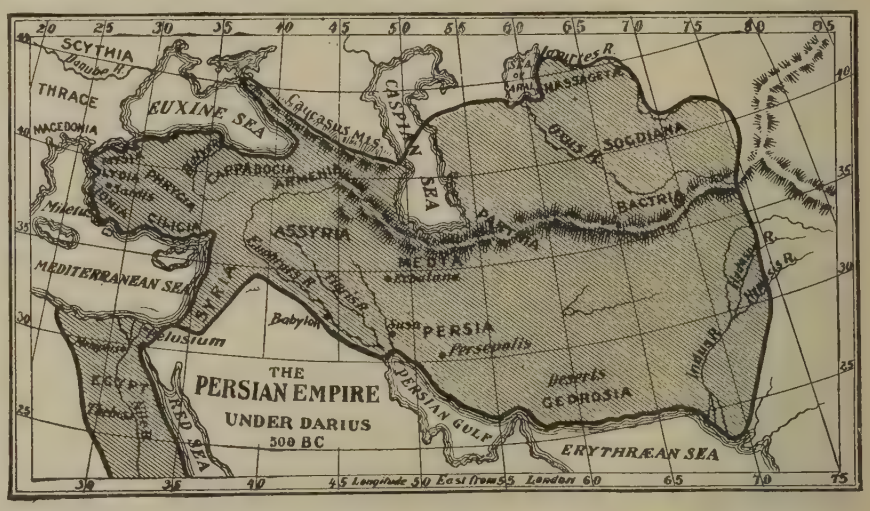

Babylonian Brick.
(From the ruins of Babylon.)

[1] Chapter 29 : 18.

Questions.—1. What can you tell of King Nebuchadnezzar? 2. Describe Babylon. 3. During the reign of what Babylonian king was the city besieged? 4. Who captured it? 5. When? 6. In what period did the great Persian empire flourish? 7. Who was its founder? 8. Describe the extent of this empire. 9. How long did this empire last? 10. What great event took place in Palestine in the reign of Cyrus the Great. 11. What was the ruling world power in the closing days of the Old Testament?

Symbolical Figure of Cyrus (From the Persepolitan Monuments) and his Name in Cuneiform Characters.

Fourth. The Persian Empire (536–330 B.C.)—As Babylon became famous under Nebuchadnezzar, the Persian power began with King Cyrus the Great. He conquered Crœsus the king of Lydia, and gradually extended his dominions until he ruled from India to Europe. He was succeeded by his son Cambyses. In 521 B. C. Darius the Great, who thoroughly organized this mighty Persian empire, came to the throne. All countries from the Indus to the Nile were under his authority. This empire lasted for two hundred years until its conquest by Alexander the Great. It was a mightier empire than either Assyria or Babylonia. Cyrus, the greatest of these ancient world monarchs,



Supposed Tomb of Cyrus.

has already been alluded to in the last chapter. The map of the Persian empire represents the political state of the Oriental world at the conclusion of the Old Testament period.

WHAT ARE THE PRACTICAL LESSONS?

So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. 90: 12.

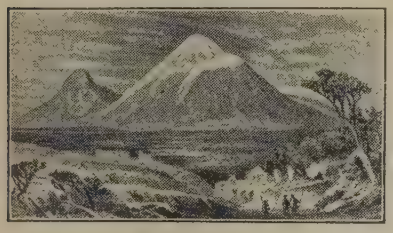
For thine is the kingdom, and the power, and the glory, forever. Amen.—Matt. 6: 13.

CHAPTER LII.

A BIRDS-EYE-VIEW OF BIBLE GEOGRAPHY AND HISTORY.

"For a thousand years in thy sight are but as yesterday when it is past."—PSALM 90: 4.

The Places Where Human History Began.—The point on this earth's surface where the history of mankind began is located by the Bible in the great plain or basin between the Tigris and Euphrates Rivers. "And it had come to pass," says the Book of Genesis, "as they journeyed in the east, that they came to a plain in the land of Shinar; and they dwelt there." They came from the region of Mt. Ararat, and they dwelt in the land of Shinar. In this plain of Shinar the Scriptures place the building of Babel, the first great city spoken of after the deluge; and there occurred the dispersion of races. The excavations made in our own century in this plain shows that here indeed the earliest history of the world began, and the inscriptions which have been found upon the slabs that lined interiors of buried palaces and temples have been translated, and they agree with the records of the Bible as to the antiquity of this part of the world. The first empires arose in the valley of the Euphrates, and then in the valley of the Nile. In these two alluvial regions, remarkable for their extraordinary fertility, a large population could easily cultivate and gather abundant food.



Mount Ararat.

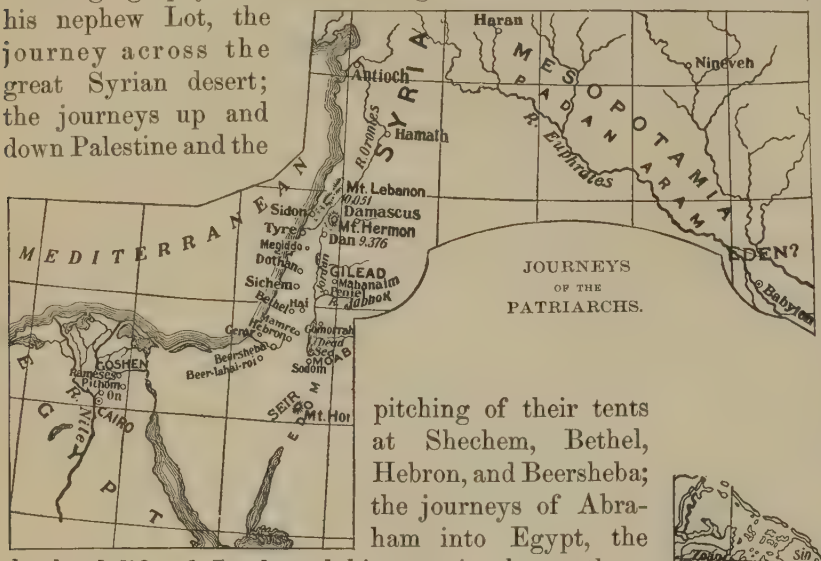
Questions.—1. Where did the history of the human race begin? 2. What great events occurred here? 3. What do modern excavations in this plain show? 4. What other river basin is the seat of a most ancient civilization?

The Asiatic Centre.—Both the Tigris and the Euphrates rise in the highlands of Armenia and unite near the head of the Persian Gulf. In the most ancient times the Persian Gulf itself extended much farther inland, so that the city of Ur was probably on its shore. The region between the two great rivers was called Mesopotamia by the Greeks. The region south of the lower course of the Euphrates and at the head of the Persian Gulf was called Chaldæa. In addition to these territorial divisions, later on there was the political division called Babylonia, which included southern Mesopotamia or Shinar and also Chaldæa, southward to the Arabian Desert. On the north the political division of the Assyrian Empire was variable in its extent and its name was often applied to the whole territory between the Mediterranean Sea on the west and the tableland of Media and Persia on the east. Both Chaldæa and Egypt were empires in the height of their prosperity when Abraham left Ur in the plains of Chaldæa for Canaan, the Promised Land, in 1921 B. C., or earlier.

Egyptian War Chariot.

Questions.—1. How do the Tigris and the Euphrates rise and flow? 2. What is the region between the two rivers called? 3. What is the southern region called? 4. Where was Babylonia? 5. Where was Assyria? 6. What two great empires were flourishing in Abraham's day?

The Patriarchal Age of Old Testament History.—The geography of the wanderings of Abraham and his nephew Lot, the journey across the great Syrian desert; the journeys up and down Palestine and the pitching of their tents at Shechem, Bethel, Hebron, and Beersheba; the journeys of Abraham into Egypt, the shepherd life of Jacob and his sons in the southern part of Palestine, the country, kings, and history of Egypt in which the descendents of Jacob sojourned for four centuries after they had been brought there through the famine in their own land, and the elevation of their brother Joseph to power in the cities of the Nile, all belong to the patriarchal age of Hebrew history.



Questions.—1. Mention the journeys and places prominent in the days of Abraham, Isaac and Jacob. 2. Describe briefly the journey of the Exodus. 3. What religious and civil institutions were inaugurated in the course of this long journey? 4. Describe the period of the Judges. 5. Mention a few of the greatest judges, together with the localities in which they exercised rule.

The Exodus and Journeys in the Wilderness.—During the oppressions of the Pharaohs of Egypt, when the children of Israel were made to build treasure cities and do hard labor in the field under taskmasters, Moses was brought up in the palace of Pharaoh, and fled from Egypt into the Sinai peninsula, whither he afterwards, at God's call, led the children of Israel. We have traced the Exodus of the children of Israel from the borders of Egypt down along the shores of the Red Sea and up into the heights of Mt. Sinai in Arabia. We have followed their wanderings in the wilderness from Mt. Sinai to Kadesh-Barnea and from Kadesh-Barnea by a very tortuous course to the land of Moab, and to the banks of the river Jordan. We have inspected the tabernacle that was set up in the wilderness, we have studied the offerings and worship that were commanded by the Lord, and the Laws of Moses that were given for the government of the people, and the political and military organizations of the Twelve Tribes. We have followed Joshua and the host of Israel in their march through the Promised Land and have seen how this land was divided among the Twelve Tribes.

The Period of the Judges.—We have noted the long period of uneasiness, misgovernment, and disorganization that for some centuries followed the conquest and settlement of Canaan by the Israelites. "There was no king in Israel; every man did that which was right in his own eyes." But we have seen that during this period God raised up a whole line of national heroes called Judges who delivered various parts of the tribes of Israel from the oppressions of their foes and who caused the name of the Lord to be feared within the circle of their influence. Such Judges

were Deborah in the north, Gideon of the tribe of Manasseh, Jephthah, and Samson of the tribe of Dan. The last of the Judges was Samuel who also was the first of the prophets, whose sphere was in the tribes of Benjamin and Judah, and in whose time the monarchy of Israel was founded.

The Founding of the Kingdom of Saul.—We have seen that the people, wearied by the attacks of the half-subdued Canaanite tribes about them and influenced by the example of the great kingdoms of Egypt and Assyria, asked the Lord to give them a king, and that Saul, chosen from the little but warlike tribe of Benjamin, whose territory lay between the leading and influential tribe of Ephraim on the north and the leading tribe of Judah on the south, was made king in the year 1095 B. C. We have followed him in his battles, in his pursuit of the warrior David, and have seen him fall in battle with the Philistines upon Mt. Gilboa about 1055 B. C.

Questions.—1. Why and when was the kingdom of Saul founded; and when and where did King Saul die? 2. What did David and Solomon achieve for Israel? 3. Why and when was the kingdom divided? 4. Who were the first kings of the rival kingdoms? 5. How long did the kingdom of Israel continue? 6. Mention briefly its history. 7. How and when did it come to an end?

The Empires of David and Solomon.—After the warlike and pious David, son of Jesse, of the tribe of Judah, became King of the Twelve Tribes of Israel, he made of the Israelites a conquering nation and extended the limits of his empire in every direction. He captured the mountain city Jerusalem and made it his capital and charged his son Solomon to build a temple unto the Lord there. Solomon erected this temple with the utmost magnificence and inaugurated its worship with impressive ceremonies. King Solomon married the daughter of a Pharaoh. He had fleets upon the Mediterranean and the Red Sea, and persons of rank from Asia and Africa came to behold the wonders of his reign and his wisdom.

The Division of the Kingdom, (937 B. C.)—The brilliant reign of Solomon reached a very unhappy ending when his son Rehoboam ascended the throne. All the tribes, except Judah and Benjamin, revolted from Rehoboam and set up a rival kingdom in the north, with Samaria as its capital and with Jeroboam as its first king. The northern kingdom was the kingdom of Israel and the southern was the kingdom of Judah.

The Kingdom of Israel, (937-722 B. C.)—The kingdom of Israel continued to exist for about 250 years. Under wicked Ahab and Jezebel idolatrous worship was introduced, against which the great prophets Elijah and Elisha protested. After many battles with its southern neighbor the kingdom of Judah, and its northern neighbor the kingdom of Syria, this kingdom of Israel was at last overwhelmed by the great Assyrian power. This happened in 722 B. C. when Samaria was captured by Sargon, king of Nineveh, and the Ten Tribes were carried into captivity across the Euphrates. From this time they are unknown to history.

The Kingdom of Judah, (937-586 B. C.)—The kingdom of Judah continued for nearly four centuries

with a line of nineteen kings upon its throne. Some of these tried to purchase the protection of the two great foreign powers of Egypt on the east and Assyria on the west, who were continually threatening its independence. Some of the kings were good, as for instance Asa, Jehoshaphat, Hezekiah and Josiah. Others were very wicked, notably Queen Athaliah and King Manasseh. Such great Old Testament prophets as Isaiah, Micah, and Jeremiah were prominent in Judaea. At last in 586 B. C., King Nebuchadnezzar besieged and captured Jerusalem and carried away a large part of the people into captivity in Babylon. After a sojourn of about seventy years, King Cyrus, of the Medes and Persians, permitted the exiles to return and to rebuild the destroyed city of Jerusalem and erect a new temple for the worship of Almighty God. From this time onward, Judah was a province of one of the great empires, the Babylonian, Persian, Macedonian, and the Roman, which held sway over the regions of western Asia until long after the birth of Christ. In the year 70 A. D. Jerusalem was besieged by the Roman general, Titus. The city was razed to the ground and the Jewish nation became dispersed, as it now is, through every country in the world.

Questions.—1. Between what years did the kingdom of Judah exist? 2. How many kings sat upon its throne? 3. Mention some good kings. 4. Name some wicked kings. 5. When and how was Jerusalem captured? 6. Describe the Babylonian captivity and the return of the exiles. 7. What was Judah, geographically, after the days of the exile? 8. When was Jerusalem destroyed by Titus? 9. What was the result to the Jews?

The Rise of Christianity and the World of the New Testament.—We have examined the extent and the nature of the great Roman empire which was in the height of its prosperity in the time when Christ was born and the good news of Christianity was to be spread throughout the world. We have become familiar with the Roman officials and the Roman army as they appear on the pages of the New Testament, with the Roman taxes and the census, and with the hollow life and religion in the society of the Roman empire as they sank to their lowest stage in heathenism at this period of the fullness of time.

The Nature of the Land of Palestine.—We have investigated the size, extent, nature, political divisions, climate and seasons, vegetation and products, fruits and various trees, animals and birds, of the little land of the Bible, now known as Palestine. We have become familiar with the characteristics of the province of Judea, its mountains and stony places, and its towns and cities—Ramah, Mizpeh, Jericho, Bethany, Jerusalem, Bethlehem, Emmaus, Hebron and Beersheba. We have passed through the beautiful rolling country of Samaria with the park-like Mt. Carmel to the north-west, the plain of Sharon to the west, the plains of Esdraelon and Dothan to the north and the valley of Jordan to the east. We recall the two great mountains of Ebal and Gerizim in the centre of the land, the two capitals Shechem and Samaria, the towns of Shiloh, Gilgal, Ophrah, Bethel, Beth-horon, and Michmash.

The Province of Galilee.—We have crossed into the grain districts and hilly countries of Galilee where snowy and glittering Hermon lifts itself to the sky on the north and the beautiful blue sea of Gennesaret forms a circle for the cities of Tiberius, Capernaum, Chorazin, and Bethsaida in the east, and where Nazareth, Cana, Nain, and Mt. Tabor and little Mt. Hermon are found on the south, with Cæsarea Philippi to the north in the mountains of upper Galilee.

The Government of Palestine. — During the period of our Saviour's life and that of the Apostles Palestine was governed partly from Rome and partly by native kings. We have surveyed the careers of Herod the Great, Herod Antipas in Galilee and Peræa, Herod Philip in Bashan, Pontius Pilate and Herod Agrippa in Judea, and after the latter Felix, Festus and Herod Agrippa II. We have glanced at the nature of the Jewish government itself in Jerusalem under the Sanhedrin, and at the political parties of the Sadducees and the Pharisees.

Questions.—1. What facts connected with our Saviour's life have been emphasized in Bible Geography? 2. Mention briefly the places reached by the Apostle Paul in his three journeys. 3. For what purpose were these journeys made?

Places and Scenes in the Life of Christ.—We have paid some attention to the places, customs, and order of the miracles of Christ as they were performed at Cana, Capernaum, in Galilee, in Jerusalem, and in Judea, and to His parables as they were spoken in Galilee, Judea, and in Peræa. We have had many views of Jerusalem as the city of the great king in Old Testament times, and have examined the construction of the temple of Herod. The scenes of Christ's early

years and of the first, second, and third years of His ministry have been passed in order before our eyes. The places, persons, times, and customs, connected with the week of His passion, and the places, times, and customs, connected with His crucifixion, burial, and resurrection, have been studied. The seasons and festivals of the Israelites and the Biblical calendar, as a framework in time, of equal importance with the framework in space more strictly known as "geography," have received attention.

Questions.—1. Describe the political rule or government of New Testament times. 2. Mention the noted features and places of Judea and Samaria. 3. Describe the places in the province of Galilee. 4. Mention the governors and kings of Palestine in New Testament times.

Rivers, Mountains, New Testament Cities and Provinces. — The water system of Palestine, centering in the unique gorge that forms the valley of the Jordan, the teachings of this peculiar river, the number and location of the other streams of Palestine; the mountains in the north and in western Palestine, and the mountains in the borders in south and eastern Palestine, have been described for us. The countries to the north of Palestine, including Syria, Phœnicia, and Asia Minor, and Paul's missionary journey from Antioch through Cyprus to Perga, Antioch, Iconium, Derbe, and Lystra in Asia Minor; his second journey from Antioch to Troas and from Troas to Europe, including Philippi, Thessalonica, Athens and Corinth; and his third missionary journey from Antioch to Ephesus, Macedonia, and Greece, with his voyage to Rome, the great political and geographical centre of the world in his day, have been followed up.

The Whole World to be Taught the Gospel of Christ.—We have thus traced the details of the outer frame-work in which God has set His salvation and truth as it is offered to us in Christ Jesus; and have beheld His offer of grace carried from land to land in compliance with His own great command, "All power is given unto me in heaven and in earth, go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."

WHAT IS THE PRACTICAL LESSON?

"I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah vi. 8.

APPENDIX.

A Shorter Course in Bible Geography,

AND

PRACTICAL LESSONS TO GUIDE THE TEACHER.

Most teachers and scholars will find the lessons in this book too long; that is to say, the time allotted for their study in the lesson period is not sufficient to enable them to finish one chapter per Sunday. Still less is there any time left for thinking out and applying the practical truths for heart and soul. The following is an Outline of a Shorter Course of Lessons in the following paragraphs. Such paragraphs have been selected as the teacher ought to take up and the scholar ought to study. The paragraphs that are not mentioned can be omitted from the lesson. By this method the class will be able to cover one chapter per Sunday in the allotted time.

CHAPTER I.

Study: The Introduction. The Land of the Bible. How We Get There. How Palestine Looks from the Sea. The World in Christ's Day. The Emperors of the New Testament World. Centurions.

Practical Lessons.—1. The world was governed by force until Christ came. We should be faithful for the Christian religion and for our liberties if we are a free people. 2. The Roman Emperors were the most prominent men in the ancient world, and the apostles were the least prominent. But the apostles did much more good than the emperors. As workers in Christ's Church and students in a Sunday-school class, we can sometimes be of some service to God, and do more good than if we are councilmen, mayors, congressmen, and governors. 3. Many of the Roman captains or centurions became convinced that Christ was the Son of God. The Christian religion drew to it not only women and children, but the bravest and boldest of men. 4. God united all the world under one earthly government in order that the salvation which he sent into the world might be quickly spread to all nations. This is the lesson of the Scripture passage at the end of the chapter. The magnificent strength of God is greater than the Roman armies, but he used it not to kill people, as the Roman armies did, but to bring salvation to the nations.

CHAPTER II.

Study: The Census. The Tax Collectors. Religion in the Empire. The Fulness of Time.

Practical Lessons.—1. The earthly life of our Saviour and of the early Christians was very much like our own. There were laws to be obeyed and taxes to be paid. Good Christians should make good citizens. 2. When the Bible tells us of such things as the taking of a census in the time of a Roman emperor, when it names the tax collectors of such a city as Jericho, and when it makes allusions to the rulers and customs of the time when it was written, it is giving strong proof that its record is true. 3. The collectors in the Roman empire were generally a wicked and dishonest set of people. But Christ mingled even with them and came to save them. We should not consider the lowest classes to be too abandoned to try to save them. 4. In the Roman empire we see what a government without religion and without a conscience brings a nation to. Rome's great historian declares that the government was rotten and creaking at every joint. It is Christianity that puts conscience and truth into government. 5. We see how wonderfully God prepared the world in the fulness of time for the spread of his Gospel. Providence guides the lives of men and nations. 6. The lesson of our Scripture passage, over all the gods and governments of heathenism there arises the one true God. It is our duty to try to get all parts of the world that are still heathen to look to Him and be saved.

CHAPTER III.

Study: Boundaries. Size of Palestine. Features of Palestine.

Practical Lessons.—1. The Saviour of the world was born in a small country and in a small town. His great deeds were done in this little country. We do not need magnitude of neighborhood or surroundings in order to be useful or to become famous. Our own little house is a sphere sufficiently large for great work. 2. Judea is not one of the most fertile,

but one of the most barren regions in the world. Yet just because it was a land of hill and stone, it was impregnable. What we consider to be disadvantages in life may really be our advantages. 3. The Holy Land was in the heart of the world, and yet shut off from the rest of the world on all sides. So in our spiritual life we should be in the world and yet not of the world. 4. The Jews were all patriotic toward their own country. But there is a still better country, "that is an heavenly."

CHAPTER IV.

Study: Historical Divisions of Palestine. A Crosswise View of Palestine. Climate and Seasons. The Dry Season. The Wet Season. Spring. The Winds. (Two paragraphs of this Section.)

Practical Lessons.—1. Our Lord loved open-air life, and the hardy and independent Galileans loved Him. Christianity is intended for the country people. 2. Our Lord loved Jerusalem and the Temple. He was here as a twelve-year-old boy. He taught here at the great festivals. He loved the sacred schools and the knowledge of the Old Testament. Christianity is the religion for scholars and for those who are able to build and to properly use great temples of worship. 3. Our Lord overcame the prejudice and bitterness of his own people, and mingled with the Samaritans. We should never sink to the level of Jew or Samaritan who lived in a state of common antipathy, and shunned all dealings with each other. 4. The beauties of Spring in Palestine remind us of the loveliness of God and heaven. The terrible droughts, hot winds, the withered stalks, the fires in grass and thistle, the scorpions and vipers, remind us of the punishment of sin and the hordes of evil ones that come to us from hell.

CHAPTER V.

Study: Soil and Pasture. The Vine. Olives. (The first three paragraphs of this Section.)

Practical Lessons.—1. As the earth needs rain, fountains, and streams to soften and refresh it, so our hearts need the constant process of refreshing, and of being made tender and fruitful by the Word of God. 2. As the grapes grow in the beautiful sunshine, but when the harvest comes have the life-blood pressed out of them in the wine press, so God allows us to grow and flourish even when we disobey him; but in the end his judgments will descend upon us, if we are wicked, even as the press descends upon the grapes. 3. Now, in the time of our youth, we have the opportunity of providing abundant oil for our lamps and of escaping the lot of the foolish virgins. 4. As no branch and no vine can bring forth any fruit unless it is in perfect connection with the root, so that the strength of the root can pass into the branch of the vine, so we cannot bring forth fruit and do nothing pleasing in God's sight unless we are in perfect connection with the Lord. This is the lesson of our Scripture passage.

CHAPTER VI.

Study: The Fig Tree. Palm Trees. Animals.

Practical Lessons.—1. There are some people whose lives make a great show, and yet produce little or no valuable results. They are like the fig tree that had nothing but leaves, and which was condemned by our Saviour. 2. The stately and refreshing palm tree is always an object of beauty in the summer landscape. So are Christians who are perfect and upright objects of admiration in this wicked world. 3. If our lives are deeply rooted in the Scripture, we shall be like one of these prosperous palm trees, and our disposition through the Holy Spirit will bring forth those fruits that are so highly prized. This is the teaching of our Scripture passages. 4. Lions and tigers are strong and fierce, wolves and leopards are cruel, foxes are cunning. Human beings should rise above these vicious traits in animals. Boys should use their strength for something else than fierceness or cruelty; they should use their intellect for something nobler than cunning deceit. Neither should they be cowardly in their acts like the jackals and hyenas.

CHAPTER VII.

Study: Horses. Camels. Clean and Unclean Animals.

Practical Lessons.—1. The horse in Palestine is for speed, for show and for war, but he is of little account on the mountains, where we would prefer to entrust our lives to more sure-footed beasts, and of little value in bearing burdens. Impatient, showy, quarrelsome people are not those who keep the world moving, or who are most useful to their fellow beings. 2. A single little kindness on the part of Rebecca made her whole after life happy. It is the smaller courtesies and kindnesses of life to which we should give our attention. 3. There is always a tendency in the church to draw lines and make social distinctions between different classes of people. But we are all equal in God's sight. We dare not make distinctions, inasmuch as what God has cleansed is common. 4. Our Saviour teaches us a beautiful lesson from the birds in the air. They do not worry about their food or their clothing. Yet God gives them what they need for daily life. So we are not to worry in regard to our daily life; but we are to be true Christians and trust God for help in our daily affairs.

CHAPTER VIII.

Study: Introductory Paragraph. Nature of the Country. A Walk Across the Northern Boundary. A Walk Down the Tableland of Judea. The Towns of Judea.

Practical Lessons.—1. The church needs heroes—men who will do great deeds; men who will overcome the mightiest obstacles; men who, like Jonathan, will climb up the rock from the narrow gorge, though the rock be eight hundred feet high. 2. The commonest things in our surroundings are full of the truth of God. Our Saviour took the stones, the shepherds, the vineyards round about Him, and made them teach eternal truth. 3. It is right to be patriotic for our native land, and also particularly for our church. This is the lesson of our first Scripture passage. 4. It is also right to be patriotic for our heavenly Fatherland, and to look enthusiastically toward God's own country, which he has prepared for those who love him.

CHAPTER IX.

Study: To Bethlehem. The Centre of Shepherd Life. To Hebron. To Beersheba.

Practical Lessons.—1. The town, the roads and streets, the hills and valleys, and doubtless some of the very houses and the very spot where our Saviour was born, still remain to this day, and correspond with the descriptions given in the Bible. When we go through the town in which Shakespeare was born, when we go to Mount Vernon, where was Washington's country-seat, when we go to Canton, Ohio, and see President McKinley's home, we cannot doubt that there were actually such persons. Such strong proof we have of the Saviour's life and birth. 2. We are not called on like David to fight the lion and the bear and other wild beasts, or to defend our dear ones from the robber Philistines and the Arabs. But we are still called on to fight the evil wherever it is found, and to defend God's cause from its enemies. There is plenty of opportunity for conflict against wrong to develop sturdy qualities in our character. 3. The little city of Hebron is a hundred times older than any of the homes or battlefields of our Revolutionary forefathers. Here is what might be called the oldest cemetery in the world—where Abraham, Isaac and Jacob are buried. Yet it is of little significance beside the Words of Life which our Saviour offers and the inheritance of heaven which He promises to all who are His. There are some people who make much of their lots in cemeteries, and of the magnificent monuments upon them, who have no thought or hold whatever on a home in heaven. 4. Beersheba is a paradise in the desert south country. Everybody likes to go there, and everybody is strengthened and refreshed in being there. So we should try to be a centre of cheer and encouragement and help to the multitudes of the discouraged in this world.

CHAPTER X.

Study: Governed from Rome. Herod's Capital. Government Headquarters in Jerusalem. The Line of Rulers. These were the days of Tiberius Cæsar, Herod the King, Pontius Pilate, Herod, Tetrarch of Galilee, Philip, Tetrarch of Iturea, and of Ananias and Caiaphas, the High Priests.

Practical Lessons.—1. The career of Herod the Great is one of the most dazzling in history for magnificence and wickedness. He loved the world with all his heart, and acted on principles of worldly wickedness. But our Scripture texts say, "Love not the world, for the world passes away and the desires thereof; but he that doeth the will of God abideth forever." Herod, like Dives, had his day of enjoyment, but that has passed away; and now, like Dives, he has a much longer day of punishment. 2. The Apostle Paul carried his religion into the palaces of princes and kings. Some Christians to-day carry their religion to church, but do not take it with them into society and when they go among traders of the world. 3. Pontius Pilate had a grand palace, plenty of soldiers, and abundant authority; but he was a poor governor and judge nevertheless. It is not the external authority and position, and imposing surroundings, but the internal heart, mind and conscience of a judge that makes him great. 4. The Gospel of Jesus spread under the most unfavorable circumstances. If the rulers of Palestine had been good and true men, how much easier it would have been for the Gospel and the first Christians to receive justice. But this shows its value, that it could overcome unfavorable conditions. So is the Christian who can do his duty under unfavorable conditions much more valuable than the one who cannot work unless all the external circumstances are just according to his ideas and tastes.

CHAPTER XI.

Study: Boundaries of Galilee. Contrast between Galilee and Judea. Our Lord in Galilee. (First two paragraphs of this Section.) Other Places in Galilee.

Practical Lessons.—1. The Saviour loved the fields, mountains, and sky. He also loved men, and tried to do them good. How much better to spend our spare moments among the beauties of nature, and in trying to do good, than to use them up in dissipation and revelry. 2. Our Saviour was nicknamed from the little town from which He came. It was the name of this town that even followed Him to the cross. All the terms of disparagement that people give to us are of little account if our inner self is what it ought to be. Jesus rose from the dead, ascended into heaven, and is sitting at the right hand of the Lord God Almighty, from whence He shall come to judge the quick and the dead, and the names that the people gave Him in scorn did not affect Him in the least. 3. In Nazareth Jesus was abused by His own town's people and neighbors. If, in turning away from the world and in doing the will of God, those who are near and perhaps dear to us, cast ridicule on us, we need only remember that our Saviour suffered as we do, and that in the end things will come out all right. 4. There are some people who seem still to prefer reading their fate from such persons as the witch of Endor to being saved by the great and glorious Son of God, who was brought up at Nazareth. The good and the bad, Nazareth and Endor, are very near to each other in the world, but they are very far apart in the world to come.

CHAPTER XII.

Study: Three Paragraphs of the First Section. Capernaum. The Sermon on the Mount.

Practical Lessons.—1. Like our Saviour in the vicinity of the Sea of Galilee, we should be fearless and peaceful in a storm, and busy when the waters are calm. 2. Our Saviour did a very great part of His work in a very wicked city (Capernaum). Because people are full of worldliness, rushing with business, seeking for pleasure in a great city, and do not seem to have time to listen to us, we should not, therefore, conclude that the Gospel will be a failure, and move our churches into some more promising and respectable locality. We should go into the heart of the world with our religious activities. 3. The great city of Capernaum did not realize her day and her opportunity when the Saviour moved in her midst, and she will be judged accordingly. So we, who have such great oppor-

tunities, if we do not embrace them, will suffer all the greater judgment. "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." 4. Let us live according to the precepts of the Sermon on the Mount.

CHAPTER XIII.

Study: Between the Mountain Chains of Galilee on the North and Judea on the South. (First paragraph of this Section.) Shechem. Samaria. Carmel.

Practical Lessons.—The practical lessons from this chapter are given at the end of the chapter itself in the main text. 1. The first one is drawn from the interview of Jesus with the Samaritan woman at the well of Samaria. The Samaritans were particularly given to idolatrous worship. When in our church worship the use of forms and ceremonies becomes the main thing, and our spirit is not lifted to God, then our worship is not a true kind. 2. The second lesson is drawn from the prosperous but wicked period in Samaria, when all the young men and young women lived simply for pleasure. People who live for self-indulgence and pleasure will quickly run their course, and their punishment will follow. 3. The third lesson, like the first, is drawn from the interview of Jesus with the woman at the well of Samaria. We are refreshed and strengthened, and our hunger and thirst are quenched by the things of this life, but we need something to satisfy the thirst of the soul. Mere earthly institutions are a poor substitute for the eternal peace and life which Christ alone can give. 4. The fourth lesson is drawn from the same scene as the first and third. Christ tells His disciples to look on the great numbers of people in Samaria who may be saved and brought to heaven. These multitudes that need salvation are around us also, and what we do for them and for Christ will bring us great reward in heaven.

CHAPTER XIV.

Study: The Introduction. Miracles at Cana. Miracles at Capernaum. Miracles at and on the Sea of Galilee.

Practical Lessons.—1. The power which our Lord had over the net, over the human body and its ailments, over life and death, and over men's minds is remarkable. And the ease with which this power went out and adapted itself to all circumstances shows how truly He was the Son of God, and how thoroughly His Father had indeed given all power into His hand. 2. Jesus performed few miracles unless there was an act of obedience and faith preceding. The servants had to obey His command to fill the water pots, the nobleman was obliged to go his way, the man sick of the palsy had to take up his bed, the man with the withered hand had to stretch it forth, the two blind men had to express their faith before help was afforded. Christ requires both faith and obedience of us, and often long before He gives us help. 3. Christ helped all kinds and classes of people. What He did was a sample specimen of the manner in which He desires to help all mankind. His main desire, however, is to help their souls. He helped the bodies first that men might see His ability to help the soul. But now, since that ability has been demonstrated, He attends to His main work and helps the soul first. He will restore all our bodies to perfection, if we have true faith, at the last day.

CHAPTER XV.

Study: Parables in Galilee. Parables in Perea.

Practical Lessons.—1. Merely hearing a sermon or reading a Sunday-school lesson does no good. The truth we hear must take root and grow. 2. Are you a useless candle? 3. Are you in earnest in seeking salvation? 4. We must get along with much evil in the world, though it might be to our comfort to have God destroy the evil at once. 5. Do you fail to forgive all your enemies? 6. Do not blame your church because bad people are mixed with the good in the same. The parable of the draw net shows that it was so in Christ's day. 7. Do you pray earnestly to God? (Similar lessons can be drawn from the remaining parables.)

CHAPTER XVI.

Study: Jerusalem. The City of the Great King. Roads, Approaches, and Gates. The Four Hills.

Practical Lessons.—1. Our Saviour taught at Jerusalem, but he was obliged to weep over it. Many of the cities of this world, with all their attractions and glory, that do not receive Christ will be punished. 2. Jerusalem might have been the most glorious centre of God's Kingdom in this world, but by her wickedness and stubbornness she fell from her high estate. So, many a person and many a city, blessed by God with great gifts, end their career in great misery. 3. Herod and Jesus were active in the same city, but the worldly king and the king from heaven could not be friends. So the good and the bad cannot continue to live in peace in the same heart. 4. The heavenly Jerusalem, the Christian church, of which we are all citizens, is far more glorious than the city of great King David.

CHAPTER XVII.

Study: The Sight of the Temple. The Sacred Inclosure. The Court of the Men. The Court of the Women. The Court of the Priests. The Temple Proper.

Practical Lessons.—1. Like our Saviour we should set a good example and worship in the house of God. 2. The glory of all the temples of earth is as nothing in comparison with the building of God, the house not made with hands, eternal in the heavens. 3. The Holy Ghost resides within our body as its temple; and as it was essential to keep the Temple holy, and to protect it against profanation, so it is essential for us to keep our body pure and holy.

CHAPTER XVIII.

Study: Commit the Twenty-six Events to memory.

Practical Lessons.—1. Our Saviour lived for a purpose. So should we. 2. In childhood and manhood He was always obedient to His Father. So should we be.

CHAPTER XIX.

Study: Commit to memory the Events from 27 to 48.

Practical Lessons.—1. Our Saviour meets with great opposition in His work, but nevertheless perseveres to the end. So should we. 2. Our Saviour is faithful to His duty in great suffering, and triumphs at last. So shall we triumph if we are faithful.

CHAPTER XX.

Study: Journey on Palm Sunday. On Monday. On Tuesday. Wednesday. Thursday. The Time of the Passover. The Preparation for the Passover. The Supper. The Journey from Gethsemane to the High Priest's Palace. Bringing Jesus Before Pilate.

Practical Lessons.—1. Our Saviour was despised and rejected on our account. He was bearing our sins. 2. Our Saviour was despised and rejected to be an example to us. We should be willing to be despised by the world, for this at times is necessary in order to be faithful to God.

CHAPTER XXI.

Study: Time of Christ's Crucifixion. Death. Importance of Burial. Burial Performed by Loving Ones. The Eleven Appearances of Christ.

Practical Lessons.—1. Our Saviour died and understands all the terrors and horrors of death. We can have confidence, when we die, that He will protect. 2. There are some services which only love can perform. Hired services are poor at such times. We should never be too busy to do these services for our friends. 3. Our Saviour very much surprised His disciples in His great resurrection. So He will very much surprise us at His second coming. We should be ready for Him.

CHAPTER XXII.

Study: Comparison of Jewish and Christian Festivals. The Celebration of the Sabbath. Celebration of Other Feasts. Divisions of the Day. Divisions of the Evening. Divisions of the Night.

Practical Lessons.—The practical lessons are those given at the end of the chapter. 1. We should not forget to give a proper portion of our time to God. 2. Time itself is very precious and should not be spent frivolously. Our life is short enough in which to be saved and to develop perfection of character. 3. When the end of life comes, and we are not ready for it, it is too late for us to be saved. We should make sure of that one thing now.

CHAPTER XXIII.

Study: Course of the Jordan. The Bed of the Jordan. Overflow and Banks of the Jordan.

Practical Lessons.—1. Our life should not be like the Jordan, in starting high up toward heaven and running down hill all the way until it ends in the Dead Sea. It should rise by the power of the Holy Ghost until it reaches up into heaven. 2. The River Jordan seems a small insignificant thing for many months in the year, but suddenly it becomes mighty enough to drive man and beast to run for their lives. So it is with the judgments of God. They seem to be of little account until they are actually upon us.

CHAPTER XXIV.

Study: The Fords of the Jordan. The City of Jericho. Jericho in Jewish History. Teachings of Jordan. (First two paragraphs of this Section.)

Practical Lessons.—The practical lessons are found in the paragraph, "Teachings of Jordan." 1. There is a boundary line between the world and the Church. We should be on the right side of this boundary. 2. There is a sharp boundary between our life on this earth and our life in heaven. We should not fear to pass over it with Jesus by our side. 3. Our days seem to be running on to weakness and the grave, as the waters of the Jordan run down to the silence of the salt sea; but as the sun draws them up to the clouds, so Christ will lift us out of the grave up to heaven. There are also two practical lessons given at the end of this chapter.

CHAPTER XXV.

Study: Tributaries of the Jordan. Streams Emptying into the Mediterranean.

The Practical Lessons are found at the end of this chapter.

CHAPTER XXVI.

Study: A Land of Mountains. Mt. Hermon. (First paragraph of this Section.) Mountains in and about the Plain of Esdraelon. Little Hermon. Tabor. Mt. of Beatitudes. Mt. Carmel.

Practical Lessons.—1. Mountains are hard to climb, but the view from their tops is very grand. Our lessons in Scripture or in Sunday-school may be difficult to master, but when they are once thoroughly in mind, the view of truth that we have is grand. 2. Mountains seem to be so strong and so well founded that they will never change. God is much more so. Before the mountains were brought forth He was God. 3. Our Saviour and Elijah went to the tops of mountains in order to pray. We should retire out of the bustle of our public life to God's House or some quiet spot. 4. All nature, including even the mighty mountains, is subject to the law of God and declare His glory. This is the lesson of the Scripture passage at the end of the chapter.

CHAPTER XXVII.

Study: Mt. Paran. Kadesh. Mt. Sinai. Mt. Pisgah. The Land of Midian.

Practical Lessons.—1. A spring in the desert, like that at Kadesh, is the one source and sustainer of life within the radius of a large region round about. So a true loving Christian or a true congregation is a source of life and strength for a great distance round about, in the desert and wilderness of world-

liness. 2. The sternness of Mt. Sinai teaches us that God is serious and in earnest. The might and greatness of its masses remind us of the power and the weight of His commands. 3. The height to which these sublime peaks rise, remind us of the heavenly character of God's law. 4. As Moses on Mt. Pisgah had a broad and beautiful view of the whole of the Promised Land, so we from the heights of God's Word can gain the only grand and extended view of heaven that there is to be had in this world. 5. Some people are like the wandering Midianites. Their life goes by and they have built no homes, they have left no results, their deeds will not live after them. They come and go as a cloud. 6. The lesson of the Scripture passage shows that even the dreary wilderness of this earth, infested as it is with the briars of sin, shall be caused to be clothed with grass and flowers through the streams of life that come from the cross of Christ.

CHAPTER XXVIII.

Study: Syria. Aram. Antioch. Damascus.

Practical Lessons.—1. Syria is like one of those half-Christians, who is just near enough to the centre of the Gospel to feel its effects and just too far away to be saved by it. The heathen relatives of Abraham, Isaac, and Jacob, the heathen Kings of Damascus and the heathen City of Antioch, all felt the influence of Christianity, but not sufficiently. We should never belong to that class of people which stands in some external relation to the Church, but yet does not receive its real benefits of salvation. 2. The single Church at Antioch and the one Apostle Paul did more to convert Europe than all the rest of the Church. A single congregation and a few earnest men devoted to missions are fully sufficient to produce great results in distant lands for Christ. 3. Damascus is connected at all points with the Old and New Testament, and yet it was never a centre of God's work. There are many prominent, ancient, and important cities and families who are connected with God in a loose way, but that is all that can be said of them.

CHAPTER XXIX.

Study: The Introductory Paragraph. The First Missionary Journey. The Journey to Cyprus. Off to Asia Minor. Perga. The Lands in this Region. From Antioch to Iconium. To Derby and Lystra.

Practical Lessons.—1. A good way to begin work for Christ is to start in the places where you are well acquainted and where you already have some influence. This moved Barnabas to try the Island of Cyprus as the first point in the Apostle's first missionary journey. 2. How many explorers and adventurers travel to distant lands and put their lives in peril, climbing mountain heights and crossing dangerous streams, simply for the sake of excitement, or to increase the world's store of scientific knowledge! How much nobler it is to engage in these travels in order to save men. 3. Hatred of the good may be expected to be persistent. We must be prepared to meet and oppose it. It followed Paul even to the interior of Asia Minor and did its best to hinder his work.

CHAPTER XXX.

Study: Starting from Antioch. From Troas to Europe. A Famous Spot. Philippi. Paul at Philippi. At Thessalonica. Paul on Mars' Hill. Paul in Corinth.

Practical Lessons.—1. It seems better to divide one's forces. Here were only four men, but they concluded to go into different directions and start churches. Often a few church members are sufficient to begin two or three new enterprises. 2. In the most out-of-the-way places, and where least of all we should expect to find it, we sometimes discover our most valuable help. It was in the little interior town of Lystra that Paul gained his most faithful and lifelong companion, Timothy. 3. "Come over and help us," was the vision which Paul had. He might have said he had enough to do on the continent of Asia, but he went to Europe, and thus made Christianity world-wide. We should never refuse calls for help, merely on the plea that we already have enough to do, if there is any way by which we can heed such calls. 4. In these journeys of Paul's, he touched at some of the most famous spots of the world's history, where Brutus and Cassius, and Cæsar Augustus, and Philip of Macedon, and Alexander the Great, and other mighty personages became famous, but all the worldly fame of these places has not lifted them so high as the Epistles which Paul wrote to them and which are preserved in the New Testament. 5. Worldly men may be very suddenly seized with a true insight into the Gospel, as was the jailor at Philippi. 6. Paul did not wait to secure a position before he began his work. He began work wherever he thought he could do good, and then supported himself in any way that the Lord provided. Such is the energy that we should display. 7. When education merely improves our good taste and leads us to desire to read new things and keep up with the most recent literature, it cultivates habits in us similar to those in the character of the ancient Athenians, rendering us triflers and unfitting us for real spiritual service to God.

CHAPTER XXXI.

Study: The Starting-Point of the Third Missionary Journey. Ephesus. Macedonia. Greece. Philippi. Troas. Cæsarea. Jerusalem. In Paul's Journey to Rome read the list of names of places and take the following paragraphs: Fair Havens, Clauda, Melita, Paul Entering Rome.

Practical Lessons.—1. The Apostle Paul did not feel that he had done enough after having spent years as a missionary. He kept on as long as life and opportunity remained. So we should be steady and continuous workers. 2. Many of the new religions and movements that are arising in our day, spiritualism, Christian science, and other false teachings, Paul already had to meet in substance, when he labored for three years at Ephesus. New teachings of this kind are not new and arise periodically in the history of the Church. 3. The one fearless man in the shipwreck, and the one with a mind cool and clear enough and a will strong enough to take command, was the Apostle Paul. Being a Christian should embolden a man

and render him fearless in time of danger. 4. Paul was willing to be a prisoner if only he could get to Rome, the heart of the world, where he might preach the Gospel of Christ. He was not ashamed to suffer for this Gospel, because he believed in its power. We should have the same faith in this power. This is the lesson of the Scripture passage.

CHAPTER XXXII.

Study: God's Handiwork. Summary. (The scholar should read "God's Orderly Plan" at home, while studying the "Summary.") The Earliest Geography of the Bible. The Land of the Old Testament. The Chronology of the Old Testament. (Largest Paragraph.) Periods of Old Testament History.

Practical Lessons.—1. The mountains, countries, mines, forests and oceans of the earth are great. Science that studies the nature of these things is also great. But the God who could plan and who could create these things is the greatest of all. 2. Surrounded with this new world to study, and with the voice of God in their hearts, one might have supposed that Adam and Eve, instead of falling into sin and wickedness, would have become more and more perfect. How easy it is to fall into sin! And all the beautiful and interesting things in the world will not keep us from it. Only the fear of God before our eyes will protect us. 3. Dates and historical details, and all branches of knowledge and education, in fact, are of small importance to us in comparison with the salvation of our souls. It is for the latter purpose that the Bible exists. 4. The world is very old, and many races and persons have lived before us. They have left us examples, good and bad, and shown how God rewards and punishes. We should heed these examples.

CHAPTER XXXIII.

Study: The Human Race after the Flood. The Tower of Babel. The Rise of the Empires. The Inhabitants of Canaan in the Times of the Patriarchs.

Practical Lessons.—1. When men go into a great business, or become the head of a vast railroad corporation, or gain a political office, or carry off the prize in some department, they are apt to lift their heads very high, and to feel that they can do as they please. It was this feeling and this pride that rendered necessary the destruction at Babel. Never be blinded by pride. This is the lesson of the Scripture passage at the close of the present chapter. 2. How wonderful it is that God has made of one blood all the races of the world! We should have a hearty and a helping hand for even the most despised and most degraded of these races. And if they are lower and have less opportunities than we, we should be all the more patient with them. 3. The land of Canaan to which Abraham was called was a perfect nest of hostile and dangerous tribes. Yet he passed all his life as a wanderer in that land and died a natural death. We should not fear dangers when God calls us into them.

CHAPTER XXXIV.

Study: The Migration of Abraham. Abraham's Original Home. Abraham in Canaan and Egypt. The Dead Sea. (First and last paragraph of this Section.)

Practical Lessons.—1. The welfare of a multitude may often turn on a single person. You may be that person. Adam disobeyed and Abraham trusted and obeyed God. Adam disbelieved and disobeyed God. Abraham believed and obeyed God. The consequences in the case of both men have affected multitudes. 2. When people come to us and tell us that the story of Abraham's life is a fable, or that the Bible could not have been written in early days because writing was not known to primitive mankind, it will be sufficient to point out the historical facts connected with Abraham's native city as a reply. 3. Abraham had many adventures and was obliged to travel entirely by faith. If he could have faith in God in the midst of his great uncertainty, much more should we have it who have a more certain path to pursue. The first Scripture passage at the end of the chapter refers to this fact that the Patriarchs were obliged to live in faith and to die without receiving the promises that God had made. 4. The lesson of the Dead Sea is that of the punishment of worldly Sodom. The second Scripture passage refers to it. We should not live as foolishly as did the inhabitants of Sodom.

CHAPTER XXXV.

Study: The Country Itself. Divisions and Cities of Egypt. Egypt in the Old Testament. The Oppression and The Exodus.

Practical Lessons.—1. A country or a society where love of wealth, good living, covetousness, cruelty, bodily enjoyment, are predominant, is a dangerous place for the Christian to settle down in. 2. As God warned Isaac not to go into Egypt, so He warns us not to identify ourselves with such worldly society. 3. Though close association with the wicked and pleasure-loving world may not hurt us at first, yet it will affect us in time, and our family and children and children's children will come more and more under its influence. This is the whole secret of the history of the children of Israel in Egypt. After dwelling there for centuries they were reduced to mere bondmen. 4. If we love God, we will give up the love of the world and worldliness, and rather suffer trouble and ridicule in the Church than participate in sinful pleasures. This is the lesson given in the Scripture passage at the end of the chapter.

CHAPTER XXXVI.

Study: Kings and History. Egyptian Religion. Arts and Science.

Practical Lessons.—1. Mighty men who are at the head of affairs and who have great renown in this world are not the ones to be imitated by us. All their power passes away at their death, but "he that doeth the will of God abideth forever." This is the lesson of the Scripture text at the beginning of this chapter. "The great Pharaoh, King of Egypt, is but a noise. He has passed the time appointed." 2. Crime will be discovered in the end. Rameses II. gained great notoriety by plundering the works of his predecessors. But after these many centuries we know all about his methods and despise him for them. 3. Even the greatest and wealthiest magnates cannot secure so much as their own bodies for the long future. Though

these ancient Kings built tombs and pyramids, to protect their bodies, to-day their mummies are lying exposed to our gaze in the museums of the East. 4. Great attention may be paid to learning and science and art in a country, and yet it may be in a very low state morally and religiously. This was the case with Egypt. We should never trust in mere earthly power or in civilization. Read the Scripture passage at the end of this chapter.

CHAPTER XXXVII.

Study: The Exodus. From Rameses to the Red Sea. The Red Sea. From the Red Sea to Rephidim.

Practical Lessons.—1. A start had to be made some time, old scenes had to be broken loose from, old homes had to be left, if salvation and liberty were to be attained. So you must make a start and leave your worldliness behind you if you are to be saved. 2. The description of the Exodus and the countries as we now see and know them correspond. This shows how truthful the Old Testament record is. 3. The going out from Egypt did not relieve Israel from all hardships. The fact is that with their travel on rough roads, their meeting with waters that were bitter, their passing through barren deserts without water and without food, and enduring other hardships, their sufferings were exceedingly great. When we become Christians, we cannot expect to be free from sufferings. We have, in fact, a very straight and difficult road to travel. It is only after we have endured the hardships like a soldier that our victory comes. Some people think that God ought to save them from all hardships because they are Christians. It is a mistaken view.

CHAPTER XXXVIII.

Study: The Thirty-eight Years' Wanderings in the Wilderness. From Kadesh to Canaan. The Encampment.

Practical Lessons.—1. A rebellious and discontented spirit never pays. Instead of reaching the Promised Land in a few months, Israel was condemned to wander for thirty-eight years because its rebellious and discontented spirit was not yet tamed. Discontented people make themselves more trouble than all the burdens which are placed upon them from without. 2. Moses knew how wicked and unreliable many of the Israelites were and how they could not be depended on, and he begged them in his farewell address to be faithful to the Lord. How many young people of our Sunday-schools and churches are not faithful or reliable and how earnestly God's Word pleads with them, knowing what their end will be unless they change. 3. Every tribe and every man had a place in the encampment and on the march. The delay, absence, or lagging behind of a single one of them would interfere with the advance of the whole. Every person in the Christian Church and in the Sunday-school has his place. Half-hearted occupation of that place or entire absence disorganizes the whole body. 4. What a glorious sight was the advance of this great host to the sound of the trumpets! How glorious it is when the Church of God advances, with one heart and one soul, at His word of command.

CHAPTER XXXIX.

Study: The Tabernacle. Size and Form of Tabernacle. The Holy of Holies. History of the Tabernacle and Ark.

Practical Lessons.—1. Gold was none too good and none too costly for God's House, to those poor people in the wilderness. To-day many people wear their gold on their fingers and carry it in their pockets, and build God's House of third-class lumber full of knot-holes. 2. There was a Holy Place and a Holy of Holies in the tabernacle. These rough people in the desert were taught to respect God's rights and God himself. We who are so much better educated and so much more refined sometimes show less respect for God and His House than they did. We whisper in the service, our thoughts wander to earthly affairs, and in other minor ways we show that we are lacking in that reverence which all true Christians have for God. 3. We learn from the way in which the Lord ordered the tabernacle to be built, that worship and the receiving of the forgiveness of our sins is the chief object of our coming to His house. It is not the coming for social purposes or to see our friends, it is not the coming to hear a preacher that we like, but it is a coming to receive the absolution from all our sins and to offer God the sacrifices of prayer, praise, and thanksgiving.

CHAPTER XL.

Study: God's Peculiar People. A Nation of Justice and Kindness. The Service of the Lord. Purifications. Taxes. The Courts and Judges. Parents. Laws Respecting Future. The Sabbath.

Practical Lessons.—1. If these Old Testament people had to obey God's law so strictly, how much more should we, who have been redeemed by our Saviour, be glad to obey it. 2. Cruelty, selfishness, injustice, plundering the poor and the orphan, and harsh treatment, were forbidden then and are forbidden now. 3. The people in those days were compelled by law to give a tenth of their incomes to God. We should give at least that much, of our own free and loving will. 4. The Old Testament Sabbath was protected by the severest laws. We should be glad to use our New Testament Sunday for God's purpose.

CHAPTER XLI.

Study: The Conquest. Dividing Land Among the Tribes. The Land West of Jordan. Benjamin. The Portion of Ephraim. The Tribe of Levi.

Practical Lessons.—1. After waiting for over four centuries, and after wandering forty years in the desert, at last the children of Israel were in the Promised Land. So after many trials and cares, if we are faithful, we shall be received into Heaven. 2. When the land came to be divided out, those who had been faithful found that they received the best and more than they deserved. Those who had not been faithful found that they received less than the others. So it will be with us when we come to receive our final reward. Now people are careless and seem to think it does not matter much as to whether

they are faithful to God or not. But they will rue their carelessness some day. 3. Size and magnitude are not at all necessary to greatness. Little Benjamin was one of the smallest of the territorial tribes. But it produced greater and braver men than many of those who came from the larger territories. 4. Ephraim always wished to be the leader, and was rebellious when such was not the case, but did not wish to assume the work, responsibilities, and burdens of leadership. When we wish to be at the head of affairs, we must be willing to do the work and to assume the trying responsibilities that belong to such a position.

CHAPTER XLII.

Study: The Chronology of This Period. The Judges. Names of the Judges. The Third, Fourth, and Fifth Oppressions. Philistia, Samson and the Philistines.

Practical Lessons.—1. After Israel was in the Holy Land, they were constantly at the mercy of the surrounding heathen tribes. This was because they had failed to drive out these heathen tribes thoroughly, as God had commanded them. If we fail to thoroughly root out our sins, which are our greatest enemies, we may expect them to follow us and trouble us throughout our life. 2. A few people on God's side are more than a match for a great host on the world's side. We should therefore never be discouraged if we on God's side are the smallest in numbers. The story of Gideon teaches this. 3. These old heroes, Gideon and Barak, and Jephthah and Samuel, should teach us to rise up and do great things for the Lord and for His Church.

CHAPTER XLIII.

Study: Chronology of These Reigns. The Appointment of Saul. Jonathan's Victory at Michmash. The Downfall of King Saul. The Death of Saul.

Practical Lessons.—1. A new, fine-looking young leader creates great enthusiasm. If he is worthy of it in heart, spirit, will, and intention, it is well. But if not, his external advantages are of no value. Appearances are deceptive. 2. Jonathan, without an army and without followers, scaled the rocky heights of Michmash and defeated the enemy. We can do great things by ourselves, if we are sufficiently brave and persevering. 3. Disobedience to God was the beginning of Saul's downfall. It is the beginning of the downfall of many a handsome young man, and many a young woman, too, for that matter. 4. How the wicked rejoice when the good is defeated, as the Philistines did when Saul was killed and his army was destroyed. We should use every effort to prevent the triumph of wickedness.

CHAPTER XLIV.

Study: The Empire of David. Times of the Empire. David's Foreign Conquests. The Reign of Solomon.

Practical Lessons.—1. Exaltation from the sheepfold to the throne does not come by luck. The world has had few men who were so great as David. If we do not get as we deserve in this world, God will certainly give us our deserts in the world to come. 2. David, like America, had extended his dominions marvelously and built up a magnificent domain, but God was not satisfied with this earthly greatness. He told David that the true kingdom would be "an everlasting kingdom." This is the Kingdom of Christ. It is greater than any power and will never be destroyed. 3. When we have committed sin, we should repent immediately and be willing to accept the punishment that God sends on us. It was thus with King David. 4. Prosperity and magnificence seem to precede great decay and destruction. The reign of Solomon preceded the division and destruction of Israel. When we are prosperous we should be sure not to take our ease, but be all the more strict with ourselves because of the greater pleasure that surrounds us.

CHAPTER XLV.

Study: Names of Jerusalem. The Capture of Jerusalem by David. Jerusalem the Capital of David. The Love of Israel for Jerusalem.

Practical Lessons.—1. A single prominent city can control the destiny of an entire kingdom. So a single congregation or person can control the future for many persons, whether for their weal or for their woe. If we should become prominent, we should ever remember how the eternal destinies of many others are dependent on us. 2. It never pays to insult another. If the Jebusites had not offered insult to David's bravery, they might not have lost their city. 3. One of the first things of which David thought in his new capital was that God should be present and should rule there. This is one of the last things of which Americans think at their capitals. They erect fine State buildings, magnificent hotels, commodious theatres, put down fine pavements, open parks and expositions, but the presence of God and the prominence of His House are a secondary consideration. We shall suffer for this, and it is our duty to do what we can to remedy it. 4. Israel was passionately devoted to Jerusalem. So we should be devoted to our Church and our Country.

CHAPTER XLVI.

Study: The Building of the Temple. The General Plan of the Temple. General Remarks on the Temple. The Dedication of the Temple. The Priests and Levites.

Practical Lessons.—1. A thrill of joy should arise within us whenever we enter God's House. We should be glad to sing, "How Lovely are Thy Tabernacles!" 2. The old should never be forgotten in the construction of the new. The old ark and even the old tabernacle were properly provided for in the new temple. It is right to build up the new, but we should also respect the old. 3. Magnificence of worship, grand choirs, beautiful processions, etc., are all right when they help us to be more spiritual and pious. They are all wrong when they are a show and are used to attract people as a sort of entertainment. 4. However beautiful and glorious churches may be, the real house of God is in our souls. "The Most High dwelleth not in temples made by hands."

CHAPTER XLVII.

Study: Causes of Division. Division of the Kingdom. Chronology of the Kingdom of Israel. The Fate of the Kingdom of Israel. The Captivity of Israel.

Practical Lessons.—1. Rehoboam's refusal to concede to the demands of the people lost him half the Kingdom. To stand on our pride when others complain, is great folly. Not one of us can afford thus to stand on our pride. 2. Israel mixed too much with the heathen world round about it to remain true to God. We cannot mix in heart and soul with the world and yet remain true Christians. "No man can serve two masters. Ye cannot serve God and Mammon." 3. What a sad ending to the history of Israel! They had been slaves in Egypt. For nearly a thousand years they had had an opportunity to become powerful and free. But they failed to be true to their God and their trust, and were finally reduced to captivity. How sad when we start out in life with bright prospects and then fall back into evil at the end of our days. Faithfulness to God will prevent this catastrophe.

CHAPTER XLVIII.

Study: Prophets of Israel. The Prophet Elijah. Elijah's end. The Prophet Elisha. Elisha in Moab. The Prophets Jonah, Amos, and Hosea.

Practical Lessons.—1. The world needs bold men to speak out against the wrong that is in it, as did Elijah. 2. Elijah was often very lonely and forsaken in his life, but God made it all right at his death. We may feel, when we stand up for the right, that our friends have all deserted us, but God will take care of us in the end. 3. Elisha did what he could to better the condition of the people with whom he came in contact. So should we. 4. The Prophets Jonah, Amos, and Hosea were obliged to warn the people because of their wickedness, and to announce the coming doom. Let us always take heed to such warnings. Whosoever heareth them and does not take heed, "his blood shall be upon his own head. . . ."

CHAPTER XLIX.

Study: Chronology of the Kingdom of Judah. The History of the Kingdom of Judah. King Jehoshaphat. The Reign of Ahaz. The Reign of King Hezekiah. The Reign of Zedekiah.

Practical Lessons.—1. The more hardy and independent we are in a wicked world, the longer we shall survive. Israel fell, but the Kingdom of Judah remained on this account. 2. There were good and pious Kings in the Kingdom of Judah, and there were very wicked and corrupt Kings. So it is always in politics and governments. We have statesmen, governors, legislators, who are good, and those who are corrupt. We must expect to suffer because of the one class, and to be blessed because of the other class. 3. A good, energetic, and great King, like Jehoshaphat, can reorganize and restore his own country. So a good, great and energetic leader in the church can build it up wonderfully. 4. When we are wicked and mismanage affairs, we not only bring punishment upon ourselves, but entail affliction and disaster on those who come after us. Ahaz had sown the wind, his son Hezekiah was obliged to reap the whirlwind. 5. God saved the few good that were in Judah, but He destroyed the many wicked, who were like the chaff on the threshing-floor.

CHAPTER L.

Study: Babylonian Captivity. Cyrus Promises the Exiles to Return. Return of a Second Caravan from Babylon. Jerusalem in the days of Nehemiah. Greatness of Jerusalem Before and After the Exile.

Practical Lessons.—1. It is very hard to preserve people's faith, and to keep them loyal to their God and their religion when they are living among strange people, and are bent on making themselves comfortable in this life. Ezekiel discovered this in laboring among the Jews of the Captivity. 2. If God raises up great worldly powers to punish, he also raises them up to aid us. Though Israel was destroyed under Nebuchadnezzar, King Cyrus sent them back home again and permitted them to rebuild their city and temple. 3. Devoted and self-sacrificing leaders are needed to bring success to the struggling people of God. Both Nehemiah and Ezra left their high and comfortable positions under the King of Persia and went to Jerusalem to help the returned captives. We should deny ourselves and our own interests, if we can thereby give great help to God's cause.

CHAPTER LI.

Study: The Early Chaldean Empire. The Assyrian Empire. The Babylonian Empire.

Practical Lessons.—1. The greatness of world powers and of their rulers is only for a little time. "God alone is great." 2. If we are great or successful in life, instead of giving ourselves to pleasure, we should apply ourselves to wisdom, that is prepare for the world to come.

CHAPTER LII.

Study: The Places Where Human History Regins. The Patriarchal Age. The Exodus. The Kingdom of Israel. The Kingdom of Judah. The Nature of the Land of Palestine. Places and Scenes in the Life of Christ. The Whole World to be Taught the Gospel of Christ.

Practical Lessons.—1. We should be glad that we live centuries after Christ. Israel lived centuries before Christ. We have great advantages over the old Israelites: We know more. We can do better, and our redemption can be more clearly seen by us. 2. God does not complete His plans in a moment. We often grow impatient with the slow rate at which we make progress. But God waited patiently for centuries to develop His chosen race and to bring about the fulness of time. We need great patience in expecting results from His work. 3. The whole world is now ready to be taught the Gospel of Christ. God needs those who will help Him by being His teachers. We should say, like Isaiah, "Here am I, send me."

PRONOUNCING INDEX.

BY THE REV. GEO. M. SCHEIDY, A.M.

KEY.—ā, etc., *long;* å, etc., *less prolonged;* ă, etc., *short;* câre, fär, lást, fạll; fôr; fûrl, rude; tẽrm; ġ *as* j; ģ *as in* get; ş *as* z.—*Webster's International Dictionary.*

AAR'ON (âr'on), 144, 151.
A'bra-ham, the History of, 119–121, 205.
Ăd'am, the Descendants of, 113.
Ā'hăb, 175.
Ā'hăz, 184.
Alm'ond (am'und), the, 19.
Altar, the:
of Burnt-Offering, 141.
of Incense, 140, 171.
Ăm''a-zī'ah, 184.
Ā'mos, 180.
Ăn'ti-ŏch, Pisidia, 3, 99, 100.
An'ti-och, Syria, 3, 94, 97, 204.
A-rā'bi-å, 92.
Ā'ram. See *Syria.*
Ar'a-răt, Mt., 95.
Ark of the Covenant, the, 140.
its History, 141–142, 150, 156, 162, 167, 170, 171.
Ar-mē'ni-å, 95, 190.
Ath'eng, 3, 103, 104.
Ā'så, 182.
Ā'si-å (ā'shI-å), a Province of Asia Minor, 96.
A'si-a MI'nor, 8, 96.
As-sỹr'i-å, 190.
As-syr'i-an Em'pire, the, 190, 191.
Äu-gŭs'tus Cæ'şar (sē'zar), 2, 7, 102.

BĀ'A-SHÅ, 175.
Bā'bel, the Tower of, 115, 205.
Băb'y-lon, 192.
Bab''y-lō'ni-å, 190, 193.
Bab''y-lo'ni-an Em'pire, the, 190, 192.
Bär'na-bas, 97.
Bā'shan, the Hills of, 91–92.
Bē'er-shē''bå, 29.
Be-rē'å, 103.
Bĕth'a-ny, 27.
Bĕth'ĕl, 26, 48.
Bĕth'le-hem, 6, 28, 201.
Bĕth''sā'i-då, 41.
"Bible," 131.
"Bible Geography:"
its Title, and Aim, iii.
its Scope, iii, l; and Contents, i, iii, v, l.
its Object, i, iii, iv; and Use, i, iv, vii, 199.
Defined, iii; and Differentiated, iii, iv.
"Biblical World," the, iii.
BI-thỹn'i-å, 96.
Burial Customs, Jewish, 69–70.

CÆS''A-RE'A (sĕs''a-rē'a), Samaria, 4, 31.
Cæs''a-re'a Phi-lip'pi (fI-lĭp'pI), Galilee, 38.
Cæsars, the. See *Augustus, Claudius, Julius, Tiberias.*
Calvary, Mt., 68.
Ca'naan (kā'năn). See *Palestine.*
its Inhabitants in the Patriarchal Time, 117–119.
its Inhabitants at the Time of the Conquest, 147.
the Conquest. See *Israelites.*
Candlestick, the Golden, 140. See *Temple (Solomon's).*
Ca-pĕr'na-um, 4, 40, 201.
Căp''pa-dō'ci-å (shI), 96.
Căr'mel, Mt., 9, 47, 87.
Cedar Tree, the, 86.
Censers, the, 141.
Census, several, 5.
Chal-dē'å, 119, 190, 193.
Chal-de'an Em'pire, the, 189, 190.
Charts. See the Appendix.
Chĕr'ū-bIm, the Two Golden, 140, 170.
Cho-rā'zin, 42.
Christ:
the Fulness of Time and the Roman Empire, 7.
Born in Bethlehem, 6, 201; Reared in Nazareth, 36, 37.
His Youth, 31, 62; Resided at Capernaum, 36, 40–41.
His Dress, 50.
and the Centurions, 4.
Principal Events in His Life, 62–63. See *Miracles* and *Parables.*
During Passion Week, 63, 64–68.
His Crucifixion, Burial, and Resurrection, 68–70.
His Appearances between the Resurrection and the Ascension, 70–71.
and Palestine, 1, 151.
Clau'di-ŭs Cæ'sar (sē'zar), 2.
Clau'di-us Lỹs'I-ąs, 4.
Chris'tians, first so called, 9, 94.
Chronology:
before the Flood, 110.
from Adam to the Flood, 113.
Adam to Christ, 114.
Dynasties of Egypt (in text), 128.
from the Exodus to Solomon's Temple, 152.
from the Coronation of Saul to the death of Solomon, 158.
Chronology (Continued):
Kings of Israel, 174–175.
Prophets of Israel, 177.
Kings of Judah, 181–182.
Life of Christ, 62–63.
Ci-lic'i-a (sI-lĭsh'I-å), 96.
Cities:
Colonial, Free, and Military. See *Roman Empire.*
Levitical (Priestly, and Refuge), 151.
Greek. See *Gadara, Taricheae.*
"Congregation," the, 137.
Cŏr'inth, 3, 104.
Corn, 15.
Cor-nē'li-ŭs, 4.
Countries:
the Earliest, 112.
North of Palestine, 93–97.
Courts of the Temple and its Enclosure:
of the Gentiles, 60.
of the Women, 60.
of the Men, 60.
of the Priests, 61.
Creation of the World, the, 110–112.
Cỹ'prus, 98.
Cỹ'rus, 187, 192.

DA-MĂS'CUS, 93–95.
Dăn'i-el, 187.
Dā'vid, 159–164, 173, 195.
Days, the Holy, 73–74. See *Hours.*
Dead Sea, the, 8, 122.
Deluge, the, 114.
Diagrams and Drawings. See the Appendix.

"EAGLES," the Roman. See *Roman Empire (Army).*
E'bal, Mt., 88.
E'den, the Garden of, 113.
E'dom, Mt., 90.
E'gỹpt:
Boundaries, 125.
Divisions and Cities, 125–126.
Topography, 124. See *Nile River.*
Climate, 125.
Ancient History, 128–131.
Kings (Pharaohs), the, 128.
Religion, Art, and Science, 131.
and the Israelites, 126–127. See *Jews.*
"Elders," 137.
E'li, 156.
E-lī'jah, 178–179.

E-lī'sha, 178-180.
Empires, The Rise of, 116. See *Assyrian, Babylonian, Chaldean, Egypt.*
Ĕn''gĕ'dī, 123.
Ĕph'e-sŭs, 3, 106.
Ē'phra-ĭm, Mt., 88, 150-151. See *Samaria.*
Ĕs''dra-ē'lon, the Plain of, 9.
Ē''thi-ō'pi-å, 125.
Eu-phra'tes. See *Rivers.*
E-zē'ki-el, 186, 187.
Ĕz'rå, 187, 188, 189.

"FAMILIES," 137.
Festivals and Festival Seasons, 72-74.
Figs, 18.

GAD'A-RÅ, 43.
Ga-lā'ti-å, 96, 99.
Găl'i-lē'ans, the, 11.
Găl'i-lee. See *Palestine.*
Boundaries, 35.
Natural Features, 35.
Towns, and Cities, 37-39, 40-43.
the Centre of Commerce, 36.
and Christ, 36.
Gal'i-lee, the Sea of, 39.
Ğen-nĕs'a-rĕt, the Lake of. See *Sea of Galilee.*
Genealogy of Mankind, 113, 115-118.
Geography, Bible. See "*Bible Geography.*"
a Bird's-eye View of, 193-197.
the Great Commission, 197, 208.
Gĕr'ge-sēneş, the Country of the, 43.
Gĕr'i-zĭm, Mt., 88.
Gil-bō'å, Mt., 87.
Gil'e-ad, the Land of, 11. See *Palestine.*
the Mountains of, 91.
Gil'găl, 47.
Go-mŏr'rah, 122-123.
Grapes. See *Vine.*
Greek Language, the, 6.
Greenwald's "Sacred Places," iv.

HAM'S DESCENDANTS, 116, 118.
Hā'ran, 120.
Hăt'tĭn, Mt., Horns of, 87.
"Hē'brews." See *Jews.*
Hē'bron, 28, 201.
Hēr'mon, Mt., 8, 9, 86.
Her'mon, Little Mt., 87.
Hĕr'od, King, 3, 7, 31, 201; other Herods, 33.
Hĕz''e-kī'ah, 184.
History: See *Mankind.*
Before the Flood, 114.
After the Flood, 115.
Periods of Old Testament, 114.
Holy Land, the. See *Palestine.*
Hôr, Mt., 90.
Ho-şē'å, 180.
Hours, the, 74-75.
"Households," 137.

ĬD''U-MĒ'Å, Mt., 90.
Illustrations. See the Appendix.
Incense, the Altar of, 140, 171. See *Temple.*
I'saac (ī-zak), 121.
Is'ra-el (Iz'ra-el), the Kingdom of, 173-174, 195. See *Israelites (in Canaan).*
Chronology:
of the Kings, 174, 175, 177.
of the Prophets, 177.
a Heathen Priesthood, 175.
the Assyrian Captivity, 176, 181, 182, 195, 208.
Is'ra-el-ītes, the. See *Jews.*
in Egypt, 126-127, 205.
the Exodus, 132, 206.
in the Wilderness, 133-137, 206.
their Organization and Government, 137-138, 143. See *Moses.*
Judges, 137, 145.
the Encampment, 137-138.
How they Journeyed, 138, 206.
their Worship, 143. See *Tabernacle.*
in Canaan, 10. See *Palestine.*
the Conquest, 147-149. See *Joshua.*
its Division among the Twelve Tribes, 149, 206.
Declension and Oppression, 152-155, 207.
the Kingdom of Saul, 157-161. See *Saul.*
the Empire of David, 157, 161-164, 173. See *David.*
the Reign of Solomon, 157, 164-165, 173. See *Solomon.*
Chronology from the Exodus to Solomon's Temple, 152, 157-158.
the Division, 173, 195, 208. See *Kingdom of Israel;* and, *of Juda.*
the Destruction, 186. See *Jews (Dispersion), Kingdoms of Israel* and *Juda.*
and Egypt, after the Exodus, 129-130, 165.
their National Peculiarities, 143-144.

JĀ'CŎB, 121, 126, 137.
Jā'pheth (feth), the Descendants of, 116, 118.
Je-hŏsh'a-phăt (fat), 183.
Jĕr''e-mī'ah, 185, 186.
Jĕr'i-chō, 79-80.
Jĕr''o-bō'am, 173-174.
Je-ru'sa-lĕm. See *Temple.*
Situation, 55.
Valleys and Hills, 57, 58.
Pools, within and outside, 51, 58.
Roads, Approaches, and Gates, 56-57, 58, 188.
an Ancient City, 166.
Different Names, 166.
Taken by David, 162, 167.
in the Time of Solomon, 167-168, 173.
its Destruction, 168, 186, 196.
Rebuilt, 187, 188.
Later History, 4, 188.
its Prominence, 11, 188.
and Christ, 55, 202.
Jews, the. See *Israelites.*
How Governed, 32-33.
Taxation, Roman, 5, 51; their own, 145.
their Calendar, 72-75.
Jews, the (Continued):
the Colony at Rome, 109.
the Dispersion, 196, 208.
Jĕz're-el, 46.
Jō'ăsh, 183.
Jō'năh, 180.
Jŏp'på, 1, 4.
Jôr'dan River, and Valley, the, 75-81, 203.
Jō'şeph, 121, 126-128, 149, 150.
Jo'seph of Ăr''i-ma-thæ'å, 69.
Jŏsh'u-å, 134, 152.
and the Conquest, 147-149, 152.
Jo-sī'ah, 185.
Jū'dah, the Kingdom of, 181, 195. See *Israelites (in Canaan).*
the tribes of, 172, 175.
the Kings of, 182-186.
Chronology:
of the Kings, 177, 181, 182.
of the Prophets, 177.
Eras, 181-182.
the Babylonian Captivity, 182, 186-187, 195.
the Return, 187, 188.
a Roman Province, 188.
Ju-dē'å. See *Palestine.*
Boundaries, 24, 149.
Annexed to Syria, 3.
Natural Features, 24, 26, 27-30, 35.
the Table-Land, 24.
Towns, 24, 26, 27-29. See *Jerusalem.*
the People, 25, 172.
Views from, 26.
Judges, the:
under Moses, 137.
after Joshua, 153, 194.
Jū'li-ŭs, the Centurion, 4.
Ju'li-us Cæ'sar (se'zar), 7.
Jŭ-lī', 7.

KĀ'DESH, 89, 135.

LANDS of the Bible, the, 112.
Laver, the Brazen, 141.
Laws of Moses, the, 143.
Lĕb'a-non, Mt., 8, 9, 85-86.
Lessons, Additional Practical, 199-208.
Lē'vītes, the, 144, 145, 150, 151, 171-172.
Lord's Supper, the Institution of the:
Vinci's Picture of, 66.
the Correct Arrangement of the Table, 66.

MĂG'DA-LÀ, 42.
Ma-năs'seh, 185.
Mankind:
Where its History Began, 193.
the Asiatic Centre, 193.
the Patriarchal Age, 194.
from Egypt, through Arabia, into Canaan, 194.
Judges and Kings, 194-196.
the Christian Era, 196-197.
the Great Commission, 197, 208.
Maps. See the Appendix.

Marshes, Etc., 83–84.
Mat'thew (măth'thu), 5.
McCoun's "The Holy Land in Geography and in History," iii.
Measures, 49.
Mē'di-à, 190.
Me-gĭd'do, 47.
Mercy Seat, the, 140.
Mĕs''o-po-tā'mi-à, 93, 190, 193.
Mĭd'i-an, the Land of, 92.
Miracles of Christ, the, 49–52, 62–63, 202.
at Cana, 49.
at Capernaum, 49–50.
at and on the Sea of Galilee, 50–51.
in and around Galilee, 51.
in Jerusalem, 51.
in and around Judea, 52.
Mĭz'ra-Im. See *Egypt.*
Mō'ab, the Mountains of, 91.
Money, New Testament, 54.
Mo'ses (mō'zez), 127, 132, 133, 134, 135, 137, 152.
the Laws of, 143–146.
Respecting the Family, and Inheritance, 145.
Respecting Food, Vows, and the Sabbath, 146.
Mountains. See their Respective Names.
in the North and Western Palestine, 85–88.
in the South and Eastern Palestine, 89–92.
Heights of, 85.

NĂPH'TA-LĪ (năf), Mt., 87.
Nations, the, 117.
Năz'a-rĕth, 6, 36, 37.
Nē'bo, Mt., 91.
Nĕb''u-chad-nĕz'zar, 185, 186, 192.
Nē'ro, 2, 7.
Nīle River, the, 124.
Nĭn'e-veh (vāy), 191.
Nō'ah, 16, 17, 113, 114, 115.
his Descendants, 116–118.

OFFERINGS. See *Priests, Taxes.*
Burnt, 141 (the Altar), 142.
Incense, 140 (the Altar).
Meal and Drink, 142.
Peace, 142.
Sin, 142–143.
Trespass, 143.
Ŏl'Ive, the, 16–17.
Ŏm'rī, 175.

PĀ''DAN-Ā'RAM. See *Mesopotamia.*
"Palaestina und seine Geschichte," iii–iv.
Păl'es-tīne. See *Canaan, Jerusalem, Maps.*
its Boundaries, 8, 12, 29, 76.
its Location, 1, 8, 11, 12, 189, 199.
its Appearance from the Mediterranean Sea, 1.
its Size, 1, 8, 9.
a part of Syria, 8.
Palestine (Continued):
its Natural Features, 1, 8, 9, 10, 11.
Mountains, and Plains, 9, 85. See *Mountains, Valleys.*
Streams, Etc., 81–84. See *Rivers, Seas.*
Climate, 8, 9, 14; and Seasons, 12, 13.
Soil, 15.
Products, 8, 9, 15–17. See *Vine, Olive, Corn.*
Trees, 17–19.
Animals, Birds, and Insects, 20–23, 146.
its Historical Importance, 11, 12.
the Cross-Roads of the World, 12.
the Land of the Bible, 1, 12.
and the Saviour, 1.
Galilee, and Judea, 11.
a Roman Province, 1, 31–34, 196. See *Roman Empire.*
Governors, 31.
Herod the Great, 31, 32.
Tetrarchs, 33–34.
Herod the King, 34.
Governors, 34.
Annexed to Syria, 34.
its Political Divisions, 9, 11.
Galilee. See *Galilee.*
the Surface, 9.
the People, 11.
Samaria. See *Samaria.*
the Surface, 9, 10, 24.
the People, 11.
Judea. See *Judea, Jerusalem.*
the Surface, 9, 10, 24, 25, 199.
the People, 11.
a Roman Province, 188, 196.
Gilead (Perea). See *Gilead.*
its Historical Surface and Scenery of To-day, iii.
the Origin of its Name, 156.
Pam-phỹl'ĭ-à (fĭl), 96, 99.
"Paper," 131.
Parables, the Scenes of Christ's, 52–54.
in Galilee, 53.—Mnemonic Formula: Sumptuous.
in Perea, 53–54.—Mnemonic Formula: Bell-Group.
in Judea, 54.—Mnemonic Formula: PP., SS., T., VV., WW.
Pā'ran, Mt., 89.
Passover Feast, the, 64–66, 72, 73, 74.
Paul:
where Born, 96.
where he became a Christian Convert, 94, 95.
where and how Called to the Apostolate, 97.
Beginning and Spread of his Missionary Efforts, 93–94, 97.
his Missionary Journeys, 204.
the First (Barnabas, and Mark; Cyprus, and Asia Minor).
the Itineracy, 97–100.
Summary, 100.
the Second (Silas, Timothy Luke; Asia Minor, Greece).
the Itineracy, 101–105.
Summary, 105.
Paul (Continued):
his missionary journeys (Continued):
the Third (Timothy; Asia Minor, Greece).
the Itineracy, 106–107.
in Prison at Cæsarea, 32.
his Voyage to Rome, 108–110, 204.
his Guard, 4.
his Custodian at Rome, 4.
Pē-rē'à, 91. See *Gilead.*
Pĕr'sĭ-an Em'pire (shĭ), the, 187, 190, 192.
Phā'raōhs (fā'rō), the, 128.
Phăr'i-sees, the, 33.
Phĭ-lĭp'pī (fĭ), 3, 102.
Phĭ-lĭs'tĭ-à, 156.
Phĭ-lĭs'tĭnes, 154–159, 162.
Phœ-nĭ'cĭ-à (fē-nĭ'shĭ-ah), 9, 95.
Pictures. See the Appendix (Illustrations).
Pī'late, Pŏn'tĭ-us (shĭ), 3, 33, 201.
Pĭs'gah, Mt., 91.
Plans. See the Appendix.
Pools, Etc., 84.
Pome-gran'ates (pum'grăn-ăt), 18.
Pŏn'tus, 96.
Practical Lessons, Additional, 199–208.
Priests, the, 144–145, 172.
the High Priest, 144, 172.
the Courses, and the Number, of, 171.
Prophets, the:
of Israel, 177–181.
of Judah, 177.
of the Captivity, 187.
Publicans, the, 6, 199.

RACES, the Human, 116–118.
Red Sea, the, 133.
Rē''ho-bō'am, 182, 208.
Rivers, Etc., 81–84. See *Jordan.*
Tributaries to the Jordan:
Jar'muk, 82.
Jab'bok, 82.
Cal-lir'ho-e (kal), 82.
Ăr'non, 82.
Cē'dron (sē), 82.
Chē'rith (kē), the Brook, 83.
Fa-rī'ah, the Brook, 83.
Streams Emptying into the Mediterranean Sea, 83.
Kĭ'shon, 83.
Brooks Flowing into the Sea of Galilee, 83.
Lit'a-ny, 86.
Eu-phra'tes, 115, 119, 120, 164, 165, 176, 189, 190, 192, 193.
Roads:
to Jerusalem, 56.
from Jerusalem to Jericho, 25.
from Jerusalem to Beersheba, 10.
through Judea between the East and the West, 24.
from Damascus to the Mediterranean Sea, 5, 36.
from Asia to Africa, and to Europe, 11, 12, 36.
from Egypt to Hebron, 24.
Roman Empire, the:
its Foundation, Extent, and Population, 2.

Roman Empire, the (Continued):
its Mode of Government, 2-3.
the Principal Emperors, 2.
its Political Divisions:
Provinces, Free Cities, and Colonies, 3-4.
its Officials:
Emperor, Procurators (Governors), Tetrarchs, Kings, Magistrates, and Sergeants, 3-4.
the Army:
its Size, 4.
the "Eagles," 7; Pictures of, 3, 4, 7.
its Organization:
Legions, Cohorts, Centuries, 4.
the Officers:
the Prætorian Prefect, Captains, Centurions, 4.
Taxation, and the Census, 5-6, 199.
the Condition of Life, 6-7.
the Language, 6.
Religion, and Morality, 6, 7, 199.
and the Fulness of Time, 7, 199.
Rome, 5, 109, 197.

SAB'BATH, the, 73, 73-74, 146.
Săd'du-çees, the, 33.
Sa-mā'ri-á, a City, 46, 174, 176.
Sa-ma'ri-a, a Province. See *Mt. Ephraim, Palestine.*
Location and Natural Features, 44.
Towns, 45-48.
Sa-măr'i-tans, the, 11, 45, 176.
Săm'son, 156.
Săm'u-el, 156-157, 195.
Săn'hĕ-drĭn, the, 33, 60, 64.
Saul, King, 158-160, 195.
Seas. See *Dead, Galilee, Red.*
Sē'ĭr, Mt., 90.
Seven, the Numeral, 73.
"Seventy," the, 137.
Shâr'on, the Plain of, 9.
Shĕ'chem (kem), 45, 173, 174.
Sheep, 22; Shepherd, 25; and Shepherd Life, 23.
Shĕ-kī'náh, the, 140.
Shem's Descendants, 116, 118, 119.
Shew'bread (shō'brĕd"), the Table of, 140, 171. See *Temple.*
Shī'loh, 47, 173.
Shī'nar, the Plain of. See *Chaldea.*
Sī'don, 95.
Sī'nai (nī), the Peninsula of, 9.
Si'nai, Mt., 89, 90, 134.
and Moses, 143.
Slavery, 6, 7.
Smith's "Historical Geography of the Holy Land," iii.
Socin's Baedeker's "Syria and Palestine," iii.
Sŏd'om, 122-123.
Sŏl'o-mon, 173, 195.
his Palace, 165, 168. See *Temples.*
and Egypt, 129.
Steward's "Land of Israel," iv.
Sŷn'á-gŏgues (gŏg), the, 189.
the Service, 189.
Sŷr'i-á, 8, 93-95.

TĂB'ĔR-NÁ-CLE, the:
Defined, 138.
where Built and Consecrated, 134.
how Constructed, 138-139, 206.
the Holy Place, 140.
the Holy of Holies, 140.
the Court, 141.
the Summons, 137.
its Worship, 142-143, 206. See *Priests.*
its History, 141-142, 150, 157, 171.
and the Temple, 169. See *Temple (Solomon's).*
Tables. See the Appendix.
Tā'bôr, Mt., 87.
Tar"i-che'ae (tăr"I-kē'ă), 43.
Tär'sus, 3, 8.
Taxes of the Israelites, the:
for Themselves, 145, 206.
Roman, 5, 51.
Under Solomon and Rehoboam, 173.
Temple. See *Pictures, Drawings.*
Solomon's, 11.
the Site, 164, 167.
the Foundation, 167.
the General Plan, 169, 170.
the Workmen, and Material, 169.
the Courts, 169.
the Brazen Altar, 169.
the Brazen Laver, 170.
the Porch, 170.
the Holy Place, 170.
the Altar of Incense, 170.
Temple (Continued):
Solomon's (Continued):
the Table of Shewbread, and the Candlesticks, 170.
the Holy of Holies, 170.
its Dedication, 171.
its Destruction, 186.
Ze'rŭb-ba'bĕl's, 187.
Hĕr'od's, 59-61, 188.
Style, Architecture, and Building, 59.
Site, 59,
Cloisters, 59.
Courts, 60.
Vestibule, 61.
Holy Place, 61.
Holy of Holies, 61.
Thĕs"sa-lo-nī'cá, 3, 102.
Tī-bē'ri-as, a City, 42.
Ti-be'ri-as, the Lake of. See *Sea of Galilee.*
Ti-be'ri-as Cæ'sar (sē'zar), 2.
Tī'tus, Emperor, 2.
Tribes of Israel, the Twelve, and their Subdivisions, 137.
Trō'ăs, 3, 101.
Tȳre, 95.

UR (ûr), 119, 189, 190, 193.
Uz-zī'ah, 184.

VALLEYS, 9, 11. See *Jordan.*
the Vale of Hebron, 29.
Valleys of the Shĕph'ĕ-lah, 30.
the Vale of Ajalon, 24, 30.
Veil, the, 140.
Vine, the, 16.
the Wine Press, 16.

WELLS, ETC., 84.
World, the, in the Time of Christ, 2. See *Roman Empire.*

YEAR, the Jewish, and the Christian, 72.
the Months, 7 (July), 72, 73. See *Days.*

ZAC-CHĒ'US, 6.
Zĕd"e-kī'ah, 186.
Ze-rŭb'ba-bĕl, 187.

APPENDIX TO INDEX.

ALPHABETICAL INDEX OF MAPS, ILLUSTRATIONS, DRAWINGS, CHARTS AND TABLES.

1. MAPS.

AMMONITES, Expedition against the, 155.
Asia Minor, and the Seven Churches, 96.
the Provinces of, 96.

CANAAN, the Conquest of, and Joshua's Campaigns, 148.
and the Twelve Tribes, 149.
and Philistia, 155.
Canaanites, the Uprising of the, 154.
Christ's Life, the Scenes of, 62, 63.
Countries, the Earliest, 112, 116.

EARTH, the, 1.
Egypt, 125, 132.
Elijah, the Life of, 178.
Elisha, the Life of, 179.
Empires:
the Assyrian, 191.
the Babylonian, 187.
Chedorlaomer's, 119.
David and Solomon's, 163.
the Division, 195.
the Median, 187.
the Persian:
under Cyrus, 187.
under Darius, 192.
the Roman, in the Time of Christ, 2.

GALILEE, 35.
Galilee, Sea of, and its Cities, 35, 41, 42.
Gladiatorial Contest, A, 7.

IDOLATRY near Jerusalem, Seats of, 183.
Israel, Restoration of, 176.
Israelites, Sojourn and Wandering of the, 132, 136, 194.

JERUSALEM. See *Temple of Herod.*
its Hills, 58.
and the surrounding Hills, 55.
and the surrounding Valleys, 57.
its Walls, Gates, and Roads, 56.
its Pools, 84.
Jonah, the Journey of, 180.
Jordan River, the, 75, 77, 79, 82.
Joshua Crossed the Jordan, the Country where, 147.
Journeys. See *Jonah, Paul.*
of the Patriarchs, 121, 194.
of the Israelites, 132, 136, 194.
from New York to Palestine, 1.
Judea, 24, 26.

KINGDOMS:
of Saul, 158.
of Israel and Judah, 173, 195.

MONARCHIES, the Ancient, 190.

OPPRESSION, the Territory of the Second, 154.

PALESTINE:
General Outline, outside of front lid, 9.
View from the Mediterranean Sea, 1.
Boundaries, 9.
Topography, 10, 11.
Brooks and Streams, 82, 197.
Mountains, 85.
before the Conquest, 117, 147.
as Promised and Possessed, 153.
in the Days of the Prophets, 177.
in the Time of Christ, 11.
Patriarchs, the Journeys of the, 121, 194.
Paul's
First Missionary Journey, 98, 99, 100.
Second Missionary Journey, 101.
Third Missionary Journey, 106.
Voyage to Rome, 108.
Philistia, 156.
Philistine Confederation, the, and Judah, 154.

RACES, the World's, 117.
Rome, 109.

SAMARIA, 44.
St. Paul Bay, Melita, 108.
Syria, 93.

2. PICTORIAL ILLUSTRATIONS.

ABRAHAM, the Tomb of, 121.
Acropolis, the, 103.
Ajalon, the Vale of, 25.
Almonds, 19.
Altars. See *Tabernacle*, *Temple*.
Animals, Wild and Domestic, 20-22.
Antioch, Pisidia, the Ruins of, 93, 99.
Antioch, Syria, 97.
Modern, 94.
Arabian Desert, the, 133.
Ararat, Mt., 96, 115, 193.
Areopagus (Mars Hill), the, 104.
Arnon River, the, 82.
Assos, a Ruined Gateway of, 107.
Athens, 103.
the Acropolis, 103.
the Areopagus, 104.
Augustus, Cæsar, 2.

BALM of Gilead, 91, 178.
Bashan, the Eastern Tableland of, 91.
Baskets, 50.
Bed, a, 49.
Beersheba, 121.
Bethany, 27.
the Road from, 64.
Bethel, 27.
Bethesda, the Pool of, 51.
Bethlehem, 28.
Bethphage, the Road from, 64.
Bethsaida, the Promontory at, 41.
Birds, 22-23.
Bottle, a Skin, 49.
Brick, Babylonian, 192.
Bull, an Assyrian, 191.

CÆSAREA, the Harbor of, 31, 107.
Cairo, an Avenue in, 124.
Callirhoe, the "Valley of God," 91.
Callirhoe River, the, 82.
Caravan in a Desert Whirlwind, a, 14.
Carmel, Mt., 38, 87, 88.
Cedar Tree, the, 19.
Chariot, an Egyptian War, 129, 193.
Cherith, the Brook, 83, 178.
Claudius Cæsar, 2.
Coin. See *Money*.
Seeking the Lost, 53.
Colosse, Modern, 109.
Corinth, 104.
Crete, Fair Havens, 108.
Cubit and Span, the, 49.
Cypress Tree, the, 19.
Cyprus, 98.
Cyrus, Symbolical Figure of, 187, 192.
Supposed Tomb of, 192.

DAMASCUS, 94, 176, 184.
the Wall of, 94.
the Entrance to, 94,
the Gate of Straight Street, 95.
Dan, the Vicinity of, 150.
David, the Tower and Palace of, 167.
Dead Sea, the (its Shore and Basaltic Pillar), 122, 123.
Deluge, the, 114.
Chaldean Account of the, 115.
Desert, a, 124.
a Caravan in a Whirlwind, 14.
the Arabian, 133.

EDOM (Petra) 91, 184.
Elah, the Valley of, 30, 159.
Elisha, the Fountain of, 80, 179.
Ephesus, 106.
Ephraim, the Mountains of, 44.
Esdraelon, the Plain of, 36.
Euphrates River, the, 190.
Ezion-Geber, 136, 183.

FIGS, 18.
trees, 18, 19.
Flesh-Pot, an Egyptian, 127.
Flowers of Palestine, 8.
Fountains, 15.
Fruit, 16-19.
Funeral Procession, a, 51. See *Sepulchre*, *Tomb*.

GALILEE, the Hills of, 36.
Galilee, the Sea of, 42.
Garment, a Fringed, 49.
Gath, 159.
Gennesaret, the Plain of, 40.
Gerizim, Mt., 88, 148.
Gilboa, Mt., 36.
Goshen, the Land of, 126.

HATTIN, the Horns of Mt., 42.
Hebron, 29, 160, 162.
the Pool of, 29.
Hermon, Mt., 86.
Little Mt., 38, 160.
Heshbon, 149.
Hezekiah, the Pool of, 84, 168, 184.
Hiram, the Tomb of, 95.
Hor, Mt., 90, 136.
House, a, 49.

IDUMEA, 91.
Israelites, the, bringing Tribute to Shalmaneser, 176.

JABBOK, the Brook, 121.
Jacob's Well, 46.
Jarmuk River, Fording the, 82.
Jarmuk Valley, the, 82.
Jericho, 6, 80,
Climbing the Limestone Cliffs, 79.
the Site of, 179.
Jerusalem:
from the North-east and the Mount of Olives, 55.
from the South and the Tableland, 57.
the Old Wall on the East Side, 57.
the Joppa Gate, 57.
Jezreel, 47, 175.
Joppa, 1.
Jordan River, the:
the Source of, 83.
Swamps of, 83.
Crossing, 78.
Fords of, 78, 79, 179.

KADESH, 135.
Karnak, the Ruins of the Temple of, 128.
Kirjath-Jearim, 162.
Kishon River, the, 83.

LAMP, a, 53.
Laver, the Brazen, 141.
Lazarus' House, the Ruins of, 52.
Lebanon, Mt., 85.
Lepers Outside the Camp, 145.
Lictors, Roman, 102.
Lord's Supper, the Institution of the, 66.
Lystra, the Region near, 100.

MALTA, Modern, 108.
Menephtha, Statue of, 129.
Michmash, the Gorge of, 159.
Midianites, the, and their Tents, in Kedar, 92.
Miletus, 107.
Moab, the Mountains of, 136.
Moabite Stone, the, 149.
Money, Pieces of, 54, 101, 102, 106.
Seeking the Lost Coin, 53.
the Pound Wrapped in a Napkin, 54.
Monsters of the Sea, 111.
Mummy of Rameses II., 129.

NAIN, 38.
Nazareth, 37.
Nero, 2.
Net, a Draw, 53.
Nile River, the Inundation of the, 124.
Nimrod, the Mound of, 116.
Nineveh, the Palace of, 191.

OAK TREE, an, 19.
Olives, 17.
a Branch, 17.
an Orchard, 16.
a Press, 17.
Ophrah, 45, 154.

PALESTINE:
Mountains, 85, 91. See *Animals.*
View from Mt. Pisgah, 91.
Flowers, 8. See *Plants.*
Vegetables, 16, 19, 53. See *Fruit, Trees.*
Palm Trees, 6, 19, 124.
Palmyra, the Ruins of, 165.
Pantheon, the, 7.
Papyrus Reed, 131.
Paran, the Wilderness of, 89, 134.
Perea, a Fountain in, 82.
Perga, the Wall of, 99.
Petra, Mt., 91, 184.
Philistia, 156.
Pisgah, Mt. (Mt. Nebo), and the Springs of Moses, 91.
Moses' View of Palestine from, 91.
Plants, 16, 53, 131.
Ploughing, with Camels, 22.
with Oxen, 12,
Pomegranates, 18.
Press, an Oil, 17.
Wine, 16.
Priest, the High, 144.
Prodigal Son, the, 54.
Pterodactyles, 111.
Puteoli, the Harbor of, 109.
Pyramids, 128.

RAM, an Assyrian Battering, 185.
a Roman, 188.
Rameses II., Mummy of, 126.
Red Sea, the, 133.
Rephidim, 134.
Room, an Upper, 179.
Roman Soldiers, 3, 4.
Rome, 5.
the Pantheon, 7.
the Ruins of the Cæsar Palace, 109.
the Appian Way, 109.
the Walls and the Ostian Gate, 109.

SAMARIA, 174.
Sanhedrin, in their Session Room, the, 64.
Sargon, a, in his chariot, 176, 185.
the Seal of, 116, 190.
Scroll, a, 54.
Sea, Monsters of the, 111.
Seir, Mt., 91.
Seleucia, Tombs of, 98.
Sennecherib, 191.
Sepulchre, open, and sealed, a, 69. See *Tomb.*
Serbal, Mt., 134.
Shechem, the Vale of, 121, 174.
Shepherd, a, 25.
Shew-Bread, the Table of, 140.
Shittim, the Plain of, 136.
Sidon, and the Bay of, 95, 178.
Siloam, the Pool of, 51.
Sinai, the Mountains of, 89, 90, 134, 139.
Mt. Sinai, 90, 134.
Mt. Serbal, 90, 134.
Solomon, the Pool of, 167.
Storm, a Refuge from the, 13.
Swords, 51.
Sycamore Tree, a, 18.
Synagogue, Ruins of a, 40, 49.

TABERNACLE, the, 139. See *Temple.*
at Mt. Sinai, 139.
the Setting up of the, 139.
the Court, 141.
the Altar of Burnt-Offering, 141.
the Daily Sacrifice, 142.
the Brazen Laver, 141.
the Holy Place, 140.
the Altar of Incense, 140.
the Table of Shew-Bread, 140.
the Golden Candlestick, 140.
the Ark, 141.
Tabor, Mt., 36, 87.
Temple, the. See *Tabernacle.*
an Egyptian, 131.
Ruins of Karnak's, 128.
Solomon's, 169, 183.
the Brazen Altar, 169.
the Brazen Laver, 170.
Herod's, 189. See *Drawings.*
the East and South Fronts, 59.
the Vestibule, 61.
the Sanhedrin in their Session Room, 64.
Terebinth Tree, a, 19.
Thebes, 125.
Thessalonica, 3, 102.
Threshing, 15.
Thyatira, 97.
Tiberias Cæsar, 2.
Tigris River, the Source of the, 190.
Tomb, an Egyptian, 131. See *Sepulchre.*
at Ur, 120.
Trees, 19. See Respective Names.
Troas, the Harbor of, 101, 107.

UR, the Mound of, 119.
a Brick Tomb, 120.
the Seal of the King of, 120.

VEGETABLES, 16, 19, 53.

WINE PRESSES, 16.
Winnowing, 13.
World, the, 110, 111.

ZOAN, the Field of, 127, 132.

3. DIAGRAMS, PLANS AND DRAWINGS.

CAMP of the Israelites, the, 137.
Chariot Race, a, 6.
Cohort, a, 4.

JERUSALEM:
Noted Buildings on Mt. Moriah and Mt. Zion, 32.
Christ's Last Journeys to and from, 64, 66, 67.
Jordan Valley, a Latitudinal and a Longitudinal Section of the, 76.

LEGION, a, 4.
Lord's Supper, the Table and the Arrangement at the, 66.

PALESTINE:
the Gateway between Asia and Europe, 12.
the Connection of Asia and Africa, 12.
Size of, 9.
Table of the Rulers of, from 33 B. C. to 66 A. D., 34.
Palestine (Continued):
a Sea-Level Latitudinal Section of, 11
New York, from, to, 1.

TEMPLE. See *Pictures*.
Floor Plan, 59, 60, 65.
Lengthwise Elevation, 61.
Tribes, the Twelve, Comparative Size of their Territory, 150.

WORLD, the Old Testament, and the U. S. A., 112.

---

4. CHARTS AND TABLES.

BABYLON, Ancient, 192.

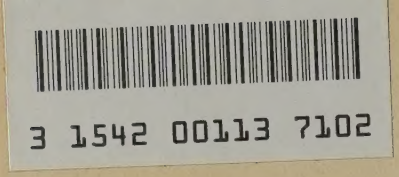
CHRONOLOGY of the Old Testament, 114.
from the Exodus to Solomon's Temple, 152.
of the Kings of Israel, 175.
of the Prophets and Kings of Israel, 177.
Chronology (Continued):
of the Prophets and Kings of Judah, 177.
of the Kings of Judah, 181, 182.
Creation, Summary of the, 112.

JEWISH Year, the, 73.

LORD'S Appearances after the Resurrection, the, 71.

PARABLES, Mnemonics for the, 53-54.
Patriarchs, Comparative Age of the, 114.

RACE, the Human:
from Adam to the Flood, 118.
as Descended from Noah, 118.
Rulers of Palestine, from 33 B. C. to 66 A. D., 34.


3 1542 00113 7102

MUHLENBERG LIBRARY

WITHDRAWN

Date Due

NOV 21 '47			
APR 16 '48			
MY 3 '48			
JUL 22 '54			

16914

220.91
S 347
c. 1

MUHLENBERG COLLEGE LIBRARY

RULES

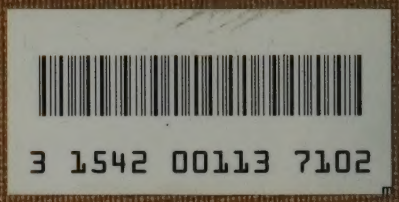
1. Books may be kept two weeks and may be renewed once for the same period.

2. A fine of two cents a day will be charged on each book which is not returned according to the above rule. No book will be issued to any person incurring such a fine until it has been paid.

3. All injuries to books beyond reasonable wear and all losses shall be made good to the satisfaction of the Librarian.

4. Each borrower is held responsible for all books drawn on his card and for all fines accruing on the same.

DEMCO


3 1542 00113 7102